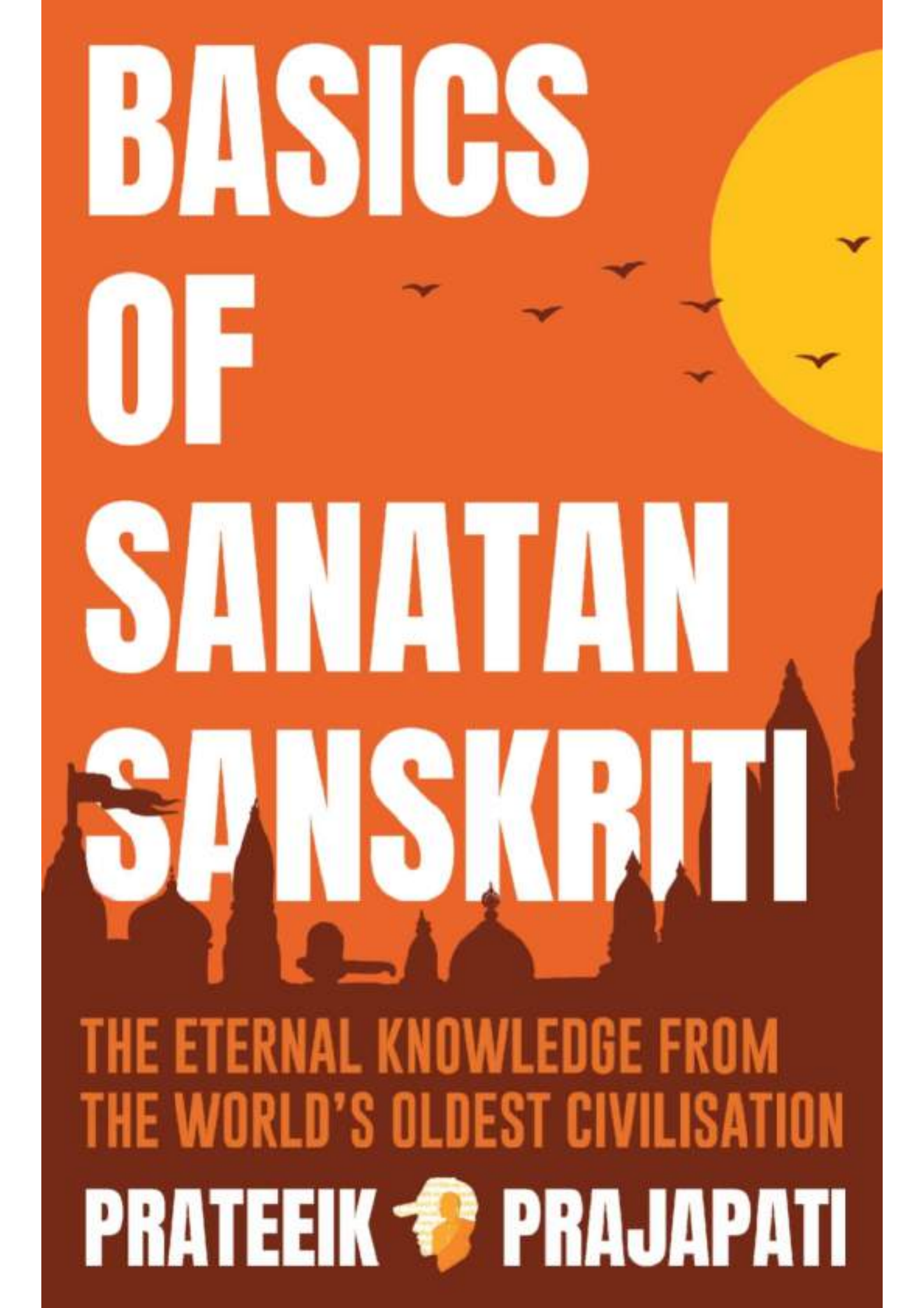


BASICS OF SANATAN SANSKRITI



THE ETERNAL KNOWLEDGE FROM
THE WORLD'S OLDEST CIVILISATION

PRATEEIK  PRAJAPATI

BASICS OF SANATAN SANSKRITI

The eternal knowledge from
the world's oldest civilisation

The **purpose of this book** is to introduce the basics of the forgotten glorious **knowledge of the Sanatan Sanskriti** to modern minds the way they can easily understand.

Further **depth of knowledge** can be achieved by approaching a proper **Guru Shishya Parampara** and learning under their guidance,

OR

by referring to current and future videos, podcasts and book series by **Veduction**; where we will **elaborate all this knowledge from Shastras** as much **in detail** as it is necessary.

PRATEEIK  **PRAJAPATI**

Basics of Sanatan Sanskriti
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(Self Published)

ISBN: 9789356078468
First Edition -2022

Publisher Address :
Nr. Bhat village Bus-stop,
Bhat Village, Sarkhej Dholka Road,
Ahmedabad, Gujarat - 382210

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Written and Edited by Pratikkumar Prajapati
Book Design and Cover by Pratikkumar Prajapati

Printed in India
Gopinath offset,
Akar complex, Nr. Golden Triangle,
Stadium road , Navarang pura,
Ahmedabad - 380009

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Dedicated to

**All our Great Guru Shishya Parmparas,
All our great Sadhus &
All our great Shashtras;
because of whom this divine knowledge
is still available for us fallen souls,
in the fallen age of Kaliyuga.**

What will you learn?

1. Basics of **Soul** : Atma, Jeev
2. Basics of **God** : Ishwar, Parmatma, Bhagavan
3. Basics of **Demigods** : Devi Devta
4. Basics of **Nature** : Prakriti
5. Basics of **Yoga**
6. Basics of **Dharma**
7. Basics of **Karma**
8. Basics of **Cosmos** : Brahmand
9. Basics of **Time** : Kaal
10. Basics of **Shastras**
11. Basics of **Sanatan Sanskriti**

READY?

Prayers before Pathan (Study)!

ॐ अज्ञान तिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जय मुदीरयेत् ॥

सनातन : Eternal : That which doesn't have start or end
संस्कृति : Culture : The way of life

सनातन संस्कृति : The eternal way of life.

You,

For the next few minute,
as you flip through the pages of
this book of divine knowledge,

FORGET

who you are,
where you are,
what you know,
what you believe,

FORGET EVERYTHING.

And set yourself in a peaceful corner,
& read like you are floating in the middle
of the galaxy and **the universe is talking to you.**

Because,

now what you're going to read is
not some mundane **worldly knowledge.**

It's possible **you may have read** something about this,
heard something about this, and may have even
told others about it.

But **today,**
for some time,

FORGET EVERYTHING.

Because,

now what you're going to read is
not some mundane **worldly knowledge.**

It's possible **you may have read** something about this,
heard something about this, and may have even
told others about it.

But **today,**
for some time,

FORGET EVERYTHING.

Today,

approach this knowledge the way an **ideal disciple** approaches an **ideal teacher (Guru)** to get the **ideal knowledge**;

by accepting oneself as a fool,

who accepts that he doesn't know anything,
and surrender one's mind with a clean slate,
without any pre-written things on it.

Today,

we won't just take the knowledge,
but we will do contemplation over it.

Which we never do!

But
today,

WE START AGAIN.



SOUL

आत्मा

जीव

Atmagyaan,

the knowledge which seems **simple**
when heard, but **deepest** when
realised.

Realising this knowledge,
the greatest of **Rishi Munis** have achieved the greatest of
powers, Siddhis, higher realms; and with the same
knowledge they've also achieved
the highest goal of life.

This knowledge starts when we start **understanding**
the difference between Matter and Spirit.
That is when we start realising that,

WE are not this body,
WE are SPIRIT SOUL.

'अहं ब्रह्मास्मि'

'Aham Brahmasmi' :

I am an **eternal spirit Soul**.

Our **body** is like a **vehicle**,
in which, us, the **spirit soul**
is sitting as a **driver**.

Now reading this much,
we may start thinking,
'O yea, yea I know I know,
We are not this body, we are spirit soul,
the soul keeps changing the body,
the soul is eternal.'
etc etc..

'We know all this,
say something new!'

And then we never think over this,
and we again get back to mundane routines.

BUT NOT TODAY.

Today, Think,

Your body,
however beautiful, fit, fat, thin,
healthy, diseased, young or old,
is nothing but a complex machine.

यन्त्रारूढानि मायया ॥
BG.18.61

Which is made of **11 Indriyas (Senses):**
5 Gyanendriyas + 5 Karmendriyas + 1 Ubhayendriya.

Through **5 Gyanendriyas**,
our body takes in the input in form of information.

1. Visuals through Eyes
2. Sound through Ears
3. Smell through Nose
4. Taste through Tongue &
5. Touch through Skin.

Processing this input information, our body performs the
action and gives output through **5 Karmendriyas.**

6. Hands
7. Legs
8. Mouth
9. Genital &
10. Rectum.

All of which is processed by the **11th Ubhayendriya,**

11. MIND.

So,
the **primary function**
of our machine-like **body,**
is to **take the input** with the Gyanendriyas,
process it with the Ubhayendriya and
give the output with the Karmendriyas.

But,
What is THAT which is **thinking,**
feeling and **willing** to perform these?

Better put,

WHO

is that, who is thinking, feeling
and willing to perform these things?

Because,
the act of **thinking, feeling and willing,**
is not done by the body.

It is done by something else,
Better put,
SOMEONE else!

And THAT someone is,
You,
The eternal Spirit Soul aka ब्रह्म : Brahm

Hence,
अहं ब्रह्मास्मि : Aham Brahmasmi : I am an eternal spirit Soul.

We,
as soul accept this material body
of ours made by **Panchmahabhutas:**
The **five primary elements of nature,**

1. **Earth**
2. **Water**
3. **Fire**
4. **Air**
5. **Ether**

But apart from that,
we have another one body,
which we carry around wherever we go;
even **after death.**

That body isn't made of these 5 Gross elements.
It is made of **3 Subtle elements,**

1. **Mind**
2. **Intelligence**
3. **False ego.**

Now,
from here starts
The real game of life.

We shape our subtle body
by our thoughts, desires and actions.

And that subtle body gives shape
to our gross body.

For example,
If our **thoughts** are **unhealthy and uncontrolled**,
our **actions** too become **unhealthy and uncontrolled**,
as result, our **body** becomes **unhealthy and uncontrolled**.

But if our **thoughts** are **healthy and controlled**,
then our **actions** will be **healthy and controlled**,
resulting in our **body** becoming **healthy and controlled**.

Which for the most time even leads our surroundings and
relations to be purer, healthier and controlled.

Now,
 this isn't limited just to our daily habits.
It goes beyond life and death.
 So let's extend the timeline of this example,

The **material existence exists** because we want to complete our desires. So throughout our lives, however we have shaped our thoughts, desires and actions;
To continue completing those desires,
 whichever body is best suitable,
we get that body in the next birth.

For example,
 If whole our life we've just shown **interest in sleeping** like a bear, we **get the body of a bear** in which we can sleep longer and **continue fulfilling our desire.**

If we have been **eating meat** like a wolf, then **we get the body of a wolf or a dog**, which is more suitable to **fulfil our desire of meat-eating.**

and if whole our life,
 we've been **thinking about sex sex sex**,
 then accordingly **we will be given the body of a pig or a pigeon**, where we can have sex 50-60 times with multiple partners every day **and fulfil our such sexual desires,**
which are not possible in this human body.

Now,

various combinations of such material desires make **8.4 Million** types of species according to the level of our consciousness.

On whatever level we are at the time of death, we are granted a suitable body accordingly to fulfil our desires.

As Padma Puran says,

Jalaja navlakshani : there are 9 lac aquatics
Sthavara lakshvinshati : 20 lac trees and plants
Krimayo rudram sankhyanka : 11 lac reptiles
Pakshinam das lakshanam : 10 lac birds
Trinshlakshani pashvah : 30 lac terrestrial animals
Chaturlakshani manvah : & 4 lac human species
(which also includes demigods, demons, daityas, gandharvas, kinnar, chitt, charan, yakshas etc..)

All these forms take birth only from our own desires. Whatever desires we build, whatever consciousness we develop, accordingly, we design our own Body and continue our eternal journey of birth & death.

Now think,

day and night we are endlessly working
hard to comfort and decorate our body,
but **what actually matters** after all
is our consciousness.

That is why **Sadhus and Tapasvis** only take enough
to maintain their body to be clean and healthy.
All other attention and effort they utilise
to **build and elevate their consciousness.**

Because ultimately that will decide if one will get the
body of some insect, some animal, again a human on
earth or some demigod in higher realms.

OR,

There's one more option.

If we **use our life to elevate our consciousness**
towards God, **towards Narayana;**
we can **get out of** this never-ending
cycle of birth and death.

And we can **return back** to our original eternal form
which is **SAT-CHIT-ANAND** (Eternally, Conscious &
Blissful) to our eternal home,
back to the Spiritual world,
back to...



GOD

परमात्मा

ईश्वर, भगवान, परमेश्वर

But,

Who is God?

Well,

Different religions have different definitions of God.

But the **Vedanta Sutra (1.1.2)** gives a definition that world's most major religions would agree upon.

जन्माद्यस्य यतः ॥२॥

Janmādyasya yataḥ ॥2॥

Janmādi—Origin etc. (Origin + Sustenance + Dissolution);

Asya—of this (world);

Yataḥ—from whom.

"From whom origins everything."

in other words,

"God is the one who is the source of everything."

Vedanta literally means : Veda Anta : The final aim of the Vedas

Think,

everything perceivable
non-perceivable in this
world **comes from**
something.

Everything living
and non-living
has a source
from which it has come.

Trace that back,
and you will see that, that source,
also is coming from some other source,
trace again and that too comes from
something greater,

SOMEONE GREATER.

THAT initial starting point,
from where everything started emerging;
from where everything gets sustenance,
and where everything finally dissolute into.
The very source of everything living, non-living,
spirit and matter you can imagine,

is,
The GOD.

So now the question arises,

How is GOD?

What are his characteristics?

सर्वव्यापक: Omnipresent : He is **present everywhere**

सर्वज्ञ: Omniscient : He **knows everything**

सर्वशक्तिमान: Omnipotent : He is **all-powerful**

कर्तुः He can do what we can do

अकर्तुः He can do what we can not do

अन्यथा कर्तुः He can do what we can't even imagine doing
but apart from all this,
the most important thing is,
he is the **ultimate well-wisher** of everybody.

'सुहृदं सर्व-भूतानां' -Bhagavad Gita 5.29

Gita uses the word '**Suhradam**' to describe him.

Means not just a normal good friend (मित्र),
but the ultimate friend (सुहृद), the ultimate well-wisher,
who wants the ultimate best for us,
despite our imperfections,
our faults and our wrong tendencies,
he will never leave our side.

He would do the best for us,
even if we ourselves or even the world
does not understand it and start cursing him,
he will be ready to sacrifice his gigantic image,
and still, do good for us.

That is his nature.

And all this,
despite the fact that he is THE,

भग : Opulence

वान : Bearer of

भगवान : Bearer of all opulences in full

To understand it simply,
think what does it mean to be
बलवान, धनवान, गुणवान...

This verse from Vishnu Purana 6.5.47
gives us the **Definition of Bhagavan.**

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः
ज्ञान-वैराग्ययश् चैव षण्णां भग इतीङ्गना ॥

Aishvaryasya samagrasya,
Viryasya yashasah shriyah
Jnana-vairagyayosh chaiva,
Shannam bhaga itingana ॥

Bhagavan, the Supreme Personality of Godhead,
is defined by Shri Parashara Muni as...

The one who is full in all six opulences,

1. Strength
2. Fame
3. Wealth
4. Knowledge
5. Beauty
6. Renunciation

Think,
anybody who possesses even one of these
six opulences to even some extent,
becomes attractive in this world.

Think of anybody in the world you are highly attracted to.
 That person must acquire one or more of these opulences
 more than others.

We all admire or get attracted to the rich, the beautiful,
the intelligent, the powerful, the famous and
the renounced people in the world.

Think how much we will be attracted to a person
 who has **all these opulent qualities in full quantity?**

Stronger than the strongest,
person in the whole creation.

Famous than the most famous,
not only on earth but in all the universes.

Wealthier than the wealthiest,
as ultimately he is the owner of the whole creation.

Intelligent than the most intelligent,
as the intelligence of every living entity comes from him.

More beautiful than the most beautiful person or an
object, as he is the source of all the beauty in the world.

And despite having all these in full quantity,
 he can **renounce all of these in a blink of an eye**
for anybody who offers a flower, a leaf, a fruit or
 even a drop of water **with selfless love.**

How to impress God?

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मन ॥

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayachchhati
tadahaṁ bhaktyupahṛitam
aśhnāmi prayatātmanaḥ

BG 9.26 & SB 10.81.4

These are the words that came out from the mouth of Krishna while eating dry rice given by his poor childhood Gurukul friend Sudama.

Smeared by the pure selfless love of his friend, he started giving him one universe for every bite of those dry rice, till the point mother Laxmi herself had to stop him. Else he would have given away **whole creation** to him just for a fistful of rice.

Yes, this is how easy it is to impress him.

He accepts anything that is offered with a **loving heart**. If you have only a fruit, offer it; if not, offer a flower. If it is not the season for flowers, offer a mere leaf; even if the leaves are scarce, offer a handful of water.

As it's the **love** of the devotee that is **pleasing to God**, and not the worth of the offering. He is not concerned with the material value of our offering.

Rather,
he values,
 above everything else,
the love with which we make the offering.

तुलसी-दल-मात्रेण जलस्य चुलुकेन च।
 विक्रीणीते स्वम् आत्मानं भक्तेभ्यो भक्त-वत्सलः॥

tulasī-dala-mātreṇa jalasya chulukena cha
 vikrīṇīte svam ātmānaṁ bhaktebhyo bhakta-vatsalaḥ

**“If you offer God with sincere love, just a Tulsī leaf and
 as much water, as you can hold in your palm,
 He will offer Himself to you in return
 because He is endeared by love.”**

Just think ones,

The Supreme Master of unlimited universes,
 whose glorious qualities and virtues are beyond amazing,
 and by whose mere thought infinite universes come into
 existence and disappear again, **accepts** even the most
 humble offering of us that is given with **love**.

The word used here is **prayatātmanah**, implying,
“I accept the offerings of those whose hearts are pure.”

But,

not everybody directly gets to reciprocate with him in the Bhagavan Swarup. That is why he makes himself available to everybody in three different forms.

1. Brahm Swarup :

Which is **Nirakar** : Formless

Avyakta : Unmanifested form

Sarvvyapak : Present Everywhere

2. Paramatma Swarup :

Lives in the heart of every living entity.

Yogis meditate on this form of him in their hearts.

3. Bhagvan Swarup :

Sakar : Original personified form

Lives in the Spiritual World

Is **manifested only to his Devotees** (Bhakta)

Srimad Bhagavatam 2.2.8-12 talks about that beautiful **form of Parmatma** and even the **size of it**.

केचित् स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।

चतुर्भुजं कञ्जरथाङ्गशङ्ख- गदाधरं धारणया स्मरन्ति ॥ ८ ॥

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring estimated to expand from the ring finger to the end of the thumb, **(more or less eight inches)** with four hands carrying a lotus, a wheel of a chariot, a conch-shell and a club respectively.

So,

he actually is,

present in our heart,

observing everything we are doing.

Everything good, bad, righteous, unrighteous, everything.

We can't keep any thought secret from him,

let alone any of the acts of ours.

He witnesses everything.

As He is standing there in our heart.

Now think,

the place where the **lord of the universe**

is standing, how clean should we keep it?

When a guest or some big personality comes
to our house, we keep everything clean and tidy.

**This is the biggest and most important guest
that can ever enter our life.**

So **shall we keep** that seat of him in our
heart filled with **Greed, Anger, Lust and Envy?**

Or shall we keep our hearts **clean**
and **decorated with love,**
righteousness, kindness,
humility and satisfaction.

With the cleanest heart
only Yogis are able to **get a**
glance of that form of him,
after thousands of years
of meditation and
Tapasya.

But,

such Tapasya is not possible for everybody.

how many of us in this age of degradation **can** even live for 100 years, let alone **meditate for thousands of years** to experience God?

Nearly NONE.

That is why,

God makes himself available to be experienced and **reciprocated** by every living entity **in 4 ways.**

1. Avatar :

He himself comes on earth taking different forms to show his prowess, to protect the righteous, destroy unrighteous, **to set the Dharma** again and most importantly **to perform** different **loving pastimes with and for his devotees.**

Refer to BG 4.5 to 4.9 for details...

E.g : Lord Ram, Sri Krishna, Lord Narsimha etc...

2. Bhaktvatsal :

Apart from the times when he is on earth taking Avatar. **He also reciprocates** to the devotees by showing up to them in their most beloved forms and sometimes **in the form of deities.**

Refer to BG 9.30 to 9.32 for details...

E.g : Lord Vitthal, Shrinathji, Udupi Krishna etc...
To the devotees like Dhruva Maharaj, Meera bai, Narsinh Mehta, Sant Tukaram & other saints...

3. Vibhuti :

Now for the people who are not even on that level of consciousness, **he** shows himself in the greatness and goodness around us that **fulfils and sustains us**.

Refer to BG 7.8 to 7.12 and 10.19 to 10.42 for details...

E.g: In the form of the taste of water, the light of the sun and moon, the heat of the fire, the intelligence of the Intelligent, the strength of the strong, Om in Vedic mantras, the parental love that sprouts, after childbirth in parents.

All these are Vibhuti forms of God in which he reciprocates with us.

4. Shakti :

Apart from all the Vibhutis too, the very **primary eight elements** of whole existence **are his** separated material **energies**, also known as Apra Shakti.

E.g : Earth, Water, Fire, Air, Ether, Mind, Intelligence and false ego.

And we, the **living entities too**, in fact, **are his energies** known as Para Shakti.

Refer to BG 7.4 and 7.5 for more details...

So, these are the four major ways how God reciprocate with all the living entities.

But What if we can't reciprocate with any of these?

What if we can't read Vedas, can't perform Tapasya, sadhna, or can't worship deities or chant mantras?

For **those** who are not in the position, or their consciousness is not on the level of any worship, studies of Vedas, performing sadhana or any devotional service;
are given realisation by Parmatma in the heart.

The **qualification** they need is **utter honesty** (Pramanikata), **genuine desire**, the **simplicity** of nature and complete **surrenderence**.

If with all these **qualifications**, one **wholeheartedly prays** or calls for help, he comes to help in one or other form.

E.g: Pastime of Gaja Moksh, Draupadi Cheer Haran, Pingala the prostitute..

Refer to BG 10.11 for more details

**So,
how many Avatar (Incarnations)
are there?**

10..?

No.

24...?

Wrong.

100....?

Not even near.

1000.....?

Well, how about you tell me after I describe you
the six different types of Avatars.

Yes? Ready? Ok.

6 Types of Avatars :

- 1.Purusha Avataras**
- 2.Lila Avataras**
- 3.Guna Avataras**
- 4.Manvantara Avataras**
- 5.Yuga Avataras**
- 6.Shaktyavesha Avataras**

Let's understand these one by one.

1) Purusha Avataras:

Purusha Avataras are the **three primary expansions of Lord Narayan** in the Material universe. From them starts the creation of the Material universe.

1. Karanodakashayi Vishnu:

who is **lying in the Karan Sagar** (Causal ocean) in which all the infinite universes float around like the bubbles in the ocean.

They sprout from the pores of his body as he exhales and the same are annihilated and return back into his body when he inhales.

There is only one Karan Sagar, hence **only one Karanodakashayi Vishnu** who is responsible for the birth of infinite universes.

2. Garbhodakashayi (Hiranyagarbha) Vishnu:

who is **lying on the Serpent bed of the Anant Shesha**, in the **Garbhodak Sagar** (Universal ocean) which lies inside that particular universe.

There are an **infinite number of Garbhodakashayi Vishnus**. As all the universes have one of their own Garbhodakashayi Vishnu in their universe.

From his naval sprouts the divine lotus, from which Lord Brahma manifests.

3. Kshirodakashayi Vishnu :

who is **lying in the Kshir Sagar** (Milk Ocean);
 One of the seven circular oceans on the Bhumandala.
 He is the **Parmatma** (Supersoul) **living in the heart** of
 all the **living entities** inside that universe.

The demigods come to this Lord Vishnu for prayer,
 request or any help. There are infinite Kshirodakshayi
 Vishnus, as all the universes have one of their own.

He is the one **responsible for the maintenance of**
that particular Universe.

The forms are all three Purusha Vishnu are significantly
 different and are mentioned differently in Puranas.

2) Lila Avataras:

These are the **Incarnations** that Lord takes to **show his Lila (Pastimes)** to the living entities. As these incarnations happen in every Kalpa, these are often referred to as Kalpa Avataras. Which are 25.

1. Sanat Kumaras,
2. Narada,
3. Varaha,
4. Matsya,
5. Yajna,
6. Nara-narayana,
7. Kardami Kapila,
8. Dattatreya,
9. Hayasirsa,
10. Hamsa,
11. Dhruvapriya or Prsnigarbha,
12. Rsabha,
13. Prthu,
14. Narasimha,
15. Kurma,
16. Dhanvantari,
17. Mohini,
18. Vamana,
19. Bhargava (Parasurama),
20. Raghavendra (Sriram),
21. Vyasa,
22. Pralambari Balarama,
23. Krishna,
24. Buddha
25. Kalki.

Refer to Srimad Bhagavatam 1.3 to learn more about each of these incarnations.

3) Guna Avataras:

The material universe is made of three different Gunas (Modes of nature) namely Satva, Rajas, Tamas. Which are controlled by **three deities in order to create, maintain and destroy the universes.**

Brahma : Rajasik Guna : Mode of passion : **Creation**

Vishnu : Sattvik Guna : Mode of goodness : **Maintenance**

Shiva : Tamas Guna : Mode of ignorance : **Destruction**

4) Manvantara Avataras:

Brahma's each day consisting of 1,000 Maha yugas - is divided into **fourteen** periods of the rule of **Manus** (fathers of mankind) known as Manvantaras.

The avatars associated with the reign of each of the 14 Manus are known as Manvantara-avatars.

1. Yajna, 2. Vibhu,
3. Satyasena, 4. Hari,
5. Vaikuntha, 6. Ajita,
7. Vamana, 8. Sarvabhauma,
9. Rsabha, 10. Visvaksena,
11. Dharmasetu, 12. Sudhama,
13. Yogesvara and 14. Brhadbhanu.

Learn more about this in Srimad-Bhagavatam (Eighth Canto, chapters 1, 5 and 13):

5) Yuga Avataras:

In each of the four yugas (Satya, Treta, Dwapara, Kali) Lord incarnates with a different body colour according to the yuga.

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥ १३ ॥

asan varnas trayo hy asya, grhnato 'nuyugam tanuh
suklo raktas tatha pita, idanim krishnatam gatah

'Krishna appears as an incarnation in every millennium. In the past, He assumed three different colours - white, red and yellow, and now he has appeared in a blackish colour.'

- Srimad Bhagavatam 10.8.13

6) Saktyavesa Avataras:

When the **Lord Himself** expands displaying a particular power of His opulences He is known as **Sakshat**.

When **Lord empowers** a living entity with some particular Sakti - power, for some specific activity, to represent Him, that living entity is called **Avesha** (Indirect) incarnation.

E.g:

Four Kumaras : Knowledge : Gyanavesa

Narada : Devotional service : Bhaktyavesa

Brahma : Create universe : Srsti-sakti

Ananta Sesa : Bearing Bhumandala : Bhu-dharana-sakti

Sesa Nag (Vaikuntha): Personal Service : Sva-Sevana-Sakti

Kapila & Rishabha: Divine Absorption : Bhagavad Avesa

Prithu: The power to maintain living beings : Palana Sakti

Veda Vyasa : compile the vedas : Gyanavesa

Parasurama : Destroy rogues : Dusta-damana-sakti

which are a **few of the unlimited** Saktyavesa Avataras.

So,

the conclusion,

How many Avataras?

Just as there is no limit to the waves of the ocean,
there is **no limit to the incarnations** of the Supreme Lord.

- Srimad-Bhagavatam 1.3.26

And we haven't even talked about the other six kinds of forms yet: 1. Amsamsa (a part of a part), 2. Amsa (a part), 3. Avesa (entrance into a jiva), 4. Kala (a full part), 5. Purna (full), and 6. Paripurnatama (most full).

Now,

Apart from all these expansions,
God expanded his **energies** and **assigned** those to
celestial posts. Which when acquired, is rewarded with a
specific level of powers and accordingly the level of
responsibilities to be fulfilled.

These posts are known as the posts of.....



Demigods

देवी देवता

Who are Demigods?

Every small or big project needs **hierarchical administration** to run it properly, and so does this universal project.

Demigods are those **hierarchical posts** on this universal project who are given certain **administrative responsibilities** to take care of and are bestowed certain powers accordingly to fulfil those responsibilities.

Characteristics of Demigods

- The **position of Demigod** can be earned by fulfilling specific **karmic requirements, piousness, strength qualifications** or simply by **pleasing God**.
E.g: Bali Maharaj got Indralok, Dhruv Maharaj got Dhruv Lok by just pleasing Lord Narayan.
- **Demigods' power** comes from their celestial position, and the celestial position's power is **assigned and provided by God**.
- People on Demigod posts **change every Manvantar**,
For instance, the person sitting on the **Indra** post currently is the person named **Purandara**, who will be replaced in the next Kalpa by **Bali Maharaj**.
- Similarly, the person currently sitting on the **Suryadev** post is known as **Vivasvan**, who will be replaced by someone else in the next Kalpa.
- Most of the time they **elevate to greater positions** because of their good service and their devotion to Lord Visnu, but sometimes they can even fall to the lower positions or **come back to Manushya Yoni**.
- Any Jiva can take place of any **Demigod** by **Tapasya** and achieving the **requirements of that position**.
- But all those different **Demigods positions** are ultimately the **representations of one Parmatma**.

एकोदेवः सर्वभूतेषु गूढः।

So,

How many Demigods? 33 Koti or 33 Crore?

Well, let's calculate.

Starting with,

Tridev : Brahma, Vishnu, Mahesh

Tridevi : Sarasvati, Lakshmi, Parvati

Then,

Some forms of Lord Vishnu from his unlimited forms are,

3 Vishnu Purush :

Karanodaksai Vishnu,

Garbhodaksai Vishnu,

Kshirodaksai Vishnu.

24 Vishnurup :

Vasudeva, Keshava,

Narayana, Madhava,

Purushottam, Adhokshaja,

Sankarsana, Govinda,

Vishnu, Madhusudan,

Achyuta, Upendra,

Pradyumna, Trivikrama,

Narasimha, Janardana,

Vamana, Sridhar,

Aniruddha, Hrishikesh,

Padmanabha, Damodar,

Hari and Krishna.

Though these forms live in the spiritual world,
out of our universe so we will not calculate in Devas.

Plus,

from **innumerable forms of Tridevis**,
some are...

12 Saraswati:

Mahavidya, Mahavani,
Bharati, Saraswati, Arya,
Brahmi, Mahadhenu,
Vedagarbha, Ishwari,
Mahalakshmi, Mahakali
and Mahasaraswati

8 Lakshmi:

Adi Lakshmi,
Dhanya Lakshmi,
Dhana Lakshmi,
Gaja Lakshmi,
Santana Lakshmi,
Veer Lakshmi,
Vijay Lakshmi,
Vidya Lakshmi

12 Gauri:

Uma, Parvati, Gauri,
Lalita, Shryottama, Krishna,
Hemavati, Rambha, Savitri,
Shrikhanda, Totala
and Tripura

Plus the **200+ regional goddesses** who are still worshipped
across India in rural and semi-rural areas.

Now,
going further,

आदित्य-विश्व-वसवस् तुषिताभास्वरानिलाः
महाराजिक-साध्याश् च रुद्राश् च गणदेवताः ॥10॥
-नामलिङ्गानुशासनम्

**33 Major Demigods +
36 Tushita +
10 Vishvedeva +
12 Sadhyadeva +
64 Aabhasvara +
49 Marut +
220 Maharajik = 424 Demigods and Devagana**

Gana (गण) : The troops, servants, close associates or the community of particular demigod which serve him.

E.g:

Lord Shiva's Gana are called **Shivgana**.

Indra's Gana are called **Indragana**.

Similarly, most of the major demigods have such Gana community and they are **innumerable**.

And,
just like **Deva** of all the **Devas** is **Devadhidev Mahadev**,
Leader of all the **Ganas** is **Ganadhipati, Ganpati Ganesh**.
Worship him and you have worshipped all the Ganas.

On top of that,
Vedas also mention **10 Aangirasdev**
and **9 types of Devgana**.

So, time to do some more calculations!

33 Major deities :

12 Aditya + 8 Vasus + 11 Rudra + 1 Indra + 1 Prajapati

Some literature put 2 Ashwini Kumars in place of Indra and Prajapati

12 Adityas:

1. Anshuman, 2. Aryaman, 3. Indra, 4. Tvashta,
5. Dhatu, 6. Parjanya, 7. Pusha, 8. Bhaga, 9. Mitra,
10. Varuna, 11. Vivasvan and 12. Vishnu.

8 Vasus:

1. Aap, 2. Dhruv, 3. Som, 4. Dhar, 5. Anil, 6. Anal,
7. Pratyush and 8. Prabhas.

11 Rudra:

1. Shambhu, 2. Pinaki, 3. Girish, 4. Sthanu, 5. Bharga,
6. Bhava, 7. Sadashiva, 8. Shiva, 9. Har, 10. Sharva
- and 11. Kapali.

These 11 Rudras are also the God of Yakshas and Dasyujanas. And their names change as the Kalpa Changes.

E.g: These are **other names** of Rudras mentioned in other scriptures of **other Kalpa**.

Manu, Manyu, Shiva, Mahat, Ritudhwaja, Mahinas, Umateras, Kaal, Vamadeva, Bhava and Dhrut-dhwaja.

2 Ashwini Kumar :

1. Nastyia and 2. Dastra.

They are the **Adi Acharya of Ayurveda**.
And are **sons of Surya dev**, the Sun God.

36 Tushita :

36 Tushitas are the group of deities that take birth in different Manvantara. They have a separate Heaven and a separate universe on their name.

10 Vishwedevas :

1. Vasu 2. Satya 3. Kratu 4. Daksha, 5. Kala 6. Kama 7. Dhrti 8. Kuru 9. Pururavas 10. Madravas, with 2 more added later 11. Rocaka or Locana, 12. Dhvani Dhuri

The Viswedevas once incarnated on Earth due to the curse of sage Vishwamitra, as the 5 sons of Draupadi as 5 Upapandavas. They returned to their original form after being killed by Ashwatthama at night.

12 Sadhyadev:

1. Aumanta 2. Prana 3. Nar 4. Virya 5. Yan 6. Chitti 7. Haya 8. Naya 9. Hansa 10. Narayana 11. Prabhava and 12. Vibhu

64 Abhasvara:

There are 3 Devanikayas in Tamolok.

1. Abhasvara
2. Mahabhasvara and
3. Satyamahabhasvara.

These gods are the ones who keep the ghosts, the senses and the conscience under control.

12 Yamdev:

Yadu, Yayati, Dev and Ritu, Prajapati etc are called Yamdev.

49 Marutgana:

The Maruts are the **soldiers of the Demigods.**

In the Vedas, they are said to be the **sons of Rudra and Vrishni**, while in the Puranas they are considered the **sons of Kashyap and Diti.** Hence, Kalpa Bheda.

7 Maruts :

And Their 7-7 Marudganas and their movement area:

1. **Aavaha**, Brahmaloaka
2. **Pravaha**, Indralok
3. **Samvah**, Space
4. **Udvah**, East of the Earth
5. **Vivah**, west of Bhuloka
6. **Parivaha**, North of Bhuloka
7. **Paravaha**, South of the earth

In this way, a total of **49 Major Maruts** are there.

The total number is sometimes called to be **180.**

They live in **Space** and in **flowers.**

They walk in the **form of Devas** for their respective Devas.

220 Maharajik :

A type of deity whose number is said to be 226, 236 and somewhere 4000. Not much is known about Maharajikas.

Nava Graha Devas (9 Planetary Deities)

1. **Suryadev (Sun God)**
2. **Somdev (Moon God)**
3. **Mangal / Kuj (Mars)**
4. **Budh (Mercury)**
5. **Guru / Brihaspati (Jupiter)**
6. **Shukr (Venus)**
7. **Shani (Saturn)**
8. **Rahu**
9. **Ketu**

Other Demigods out of standard categories:

Ganadhipati Ganesha, Kartikeya, Dharmaraja, Chitrageeta,
Aryama, Hanuman, Bhairav, Van, Agnidev, Kamdev,
Chandra, Yama, Shani, Soma, Ribhuh, Dyauh, Surya,
Brihaspati, Vaak, Kaal, Anna, Vanaspati, Parvat, Dhenu,
Sanakadi, Garuda, Ananta Shesha, Vasuki, Takshaka,
Karkotaka, Pingala, Jai, Vijay and many more...

Some other Devis out of standard categories:

Bhairavi, Yami, Prithvi, Pusha, Aap: Savita, Usha, Aushadhi,
Aranya, Ritu, Tvashta, Savitri, Gayatri, Sri, Bhudevi,
Shraddha, Shachi, Diti, Aditi and many more...

Devas of Places (Sthana)

1. Dyu-sthaniya : Sky and Swarga (Heaven) :

Surya (Leads), Varuna, Mitra, Pushan, Vishnu,
Usha, Apanapat, Savita, Tripa, Vimvasvat,
Adityagan, Ashvindhava etc.

2. Madhya-sthaniya : Space (Antariksh) :

Parjanya, Vayu (Leads), Indra, Marut,
Rudra, Matarisvana, Tripapatya, Aja Ekapada,
Aap, Ahitarbudhnya etc.

3. Prithvi-sthaniya : On Earth :

Prithvi, Usha, Agni (Leads), Soma, Brihaspati,
Rivers etc.

4. Patal-lokiya :

Shesh Naag and Vasuki etc.

5. Pitru-lokiya :

The nine divine ancestors (Pitrus) are known as Agrisvatta, Barhishad Ajayap, Somep, Rashmipa, Updoot, Ayantun, Shradhbhuk and Nandimukh. Aryama is the god of Pitrus.

6. Nakshatr's Adhipati :

- Dhata in the month of Chaitra,
- Aryama is in Vaishakh,
- Mitra in Jyeshtha,
- Varuna in Ashadha,
- Indra in Shravan,
- Vivasvan in Bhadrapada,
- Pusha in Ashwin,
- Parjanya in Kartik,
- Anshu in Margashirsha,
- Bhaga in Paush,
- Tvashta in Magha and
- Vishnu in Phalguna.

Remembering these names,
we should offer Arghya to the Sun.

7. The 10 Dignals of the 10 directions:

Brahma of the Upper,
Shiva and Ish of the North,
Indra of the East,
Agni or Vahri of the Agneya,
Yama of the South,
Naruti of the Nairutya,
Varuna of the West,
Vayu and Marut of the Vayavya,
Kubera of the North and
Ananta Shesh of the Bottom.

Apart from these,

1. Rigved has 3339 **Demigods** mentioned in just two hymns (3.9.9; 10.52.6)
2. Matsya Purana has a list of **several hundred** Devis.
3. The number of Apsaras only cross **60 Crore** that came out of Samudra Manthan, and went to Gandharva-loka,
4. And we are still yet to calculate **innumerable Semi- Demigods** like Yakshas, Kinnaras, Gandharvas, Kimpurusas etc. These are all inhabitants of Heavenly planets and are **less powerful than Demigods** but much **more than earthly beings**.

So the answer to the popular question,

How many demigods?

33 Koti? 33 Crore?

Neither 33 Koti,
nor 33 Crore.

The answer is, **THEY KEEP CHANGING.**

Just like there is an inconstant number of Humans on earth,
there's **no constant number of Demigods in Heavens.**

Just like humans, they take birth, their life ends and the
cycle continues with new Demigods every time.

So the next big question would be..

Who does what?

Brahma-Saraswati : Creation and knowledge

Vishnu-Lakshmi : Maintenance and Opulence

Shiva-Parvati : Immersion and Energy

According to the division of work,
wives are the powers of husbands.

Indra :

Indra takes care of **Rain and Thunder** and the **heavenly throne**. In every Manvantar there's a different person on the post of Indra.

This Kalpa's **14 Indras** are: Yajna, Vipaschit, Shibi, Vidhu, Manojava, Purandar (Current one), Bali, Adbhut, Shanti, Vish, Ritudham, Devaspati and Suchi.

Agni :

Agni is very second in the hierarchy after Indra.
Every **offering** given to Devas **come through Agni** only.

Surya:

The visible sun is said to be the **soul of the universe**.
He **gives life** to all the living entities on earth.

Vayu:

Vayu is also known as Pavandev. He is omnipresent-
present everywhere. He is the oxygen. Without him, even a leaf doesn't flick and the whole world would stop.

Varuna:

Varundev **rules over the water world**. He is taken as both Demigod and Demon. He keeps water reserved as ice and also takes care of the **distribution of clouds and rains**.

Yamraj:

Yamraj is the **head of the death department**. He has two forms, one is **frightening** one which is for sinful souls entering hell. Another one is **Soumya** (Beautiful) which is for the pious souls, demigods and saintly souls.

Kuber:

Kuber is the **treasurer** of Demigods. He has a body of a Yaksha but has the responsibility of a Demigod.

Mitradev:

Mitradev act as a **communicator** between the devas and Devaganas. He is the symbol of honesty, friendship and practical relationships.

Kamdeva:

Kamadeva and Rati are the **directors** of all the **reproductive activities** in the universe.

Without them, the universe cannot be imagined.

The body of Kamadeva was burnt to ashes by Lord Shiva, hence he is also called **Anang** (without body). So the lust is just a fleeting feeling without any physical existence.

Aditi and Diti:

Both are considered to be the **goddesses** of past, future, consciousness and fertility.

Dharmaraja and Chitragupta :

They handle the **accounting of karmic reactions** of the world and Yamraj also keeps coordination in the headquarters of heaven and hell.

Aryaman:

He is one of the Adityas and is the **ruler of the souls** who has left the body. Hence is, the **God of the ancestors**.

Ganesha :

Lord Shiva's son Ganesha has been appointed as the **overlord of the Devganas**. His vehicle is a rat and he is the **God of wisdom and prosperity**. Also known as **Vighnanashak** has two wives named **Riddhi and Siddhi**.

Kartikeya :

Kartikeya is the **God of bravery** and he is the commander of the gods. One of his names is also **Skanda**. His vehicle is a peacock and he is the son of Lord Shiva. His worship is prevalent in South India. Yazidis living in places like Iraq, Syria etc. are considered to be of their own community.

Devrishi Narada :

Narada is one of the **topmost Vaishnava** and **Guru of the father of all the scriptures**, both **Vyasadeva** and **Valmiki**. He is the **Rishi of Devas**.

Being able to move in the three worlds, he also takes care of the service of the **messenger of the gods**. He knows about all the happenings in the universe.

Hanuman :

Ramdoot Hanuman, the **most powerful Demigod**, is still bodily living as he is one of the eight Chiranjeevi. He is the son of Pawandev and has a **part of Lord Shiva**.

He is the **god of wisdom, strength and devotion**. By simply taking his name, all kinds of evil forces and troubles are eradicated.

Who's God of whom?

- Lord Vishnu is the God of all Devas,
- Rudra (Shiva) is of brahmins,
- Moon or Soma is of Yakshas and Gandharvas,
- Saraswati is of Vidyadharas,
- Hari is of Sadhya Sampradayis,
- Parvati is of Kinnaras,
- Brahma and Mahadev is of Rishi Munis,
- Surya, Vishnu and Uma are of Manus,
- Brahma is of Brahmacharis,
- Ambika is of Vaikhanas,
- Shiva is of Yatis,
- Ganapati is of the Kushmandas & Ganas.

But this type of categorisation is not advised for Grihasthas (ordinary householders), for them all the Demigods are worshipable.

गृहस्थानाञ्च सर्वेस्युः।

And now comes the most awaited part of the chapter.

Whom to worship for what?

Yes,
not every Demigod can give you everything you ask for.
Specific demigods can grant you **specific desires**. Praying
to the wrong Demigod for the wrong desire will result in
your prayers and Tapasya into veins only.

So here is a list of the **Demigods per desire**,

To attain Brahmajyoti : **Brahma or Brihaspati**

Power of Tongue (Jivha) : **Varun dev**

Power of Speech : **Agnidev**

Power of Hands : **Indra Dev**

Good Projeny : **Prajapati**

Good Fortune (Luck) : **Durga Devi**

Controlling Power (Family, society) : **Agnidev**

Sexual Power : **Indra dev**

Money : **Vasus** (Yes, not Kubera or Mata Lakshmi)

Heroism (Charm, Chivolorous, Bravery): **Shivji**

(Shivji is the fastest pacifying Deity)

Lots of Grains : **Aditi**

Attain heaven : **Adityas**

Worldly Kingdom : **Visvadev**

Popularity and Fame : **Sadhya Dev**

Long Life : **Ashwini kumaras**

Strong Built Body : **Bhumata**

(As our body is made of Bhu. You see Akhara pehelvan
praying to Bhunata before practice and fight)

Stability on post : **Kshitij Dev (Horizon) + Bhudevi**

Beauty : **Gandharvas**

Wife : **Apsaras + Urvasi**

Domination over others : **Brahma**

Tangible & long-lasting fame : **Vishnu**

.....

.....

Good Bank Balance : **Varun**

Become a learned person : **Shivji**

Good Spouse Marital Relations : **Uma Parvati Mahadev**

Spiritual Advancement : **Lord Vishnu and his Devotees**

Protection of heredity & advancement of a dynasty :

Multiple Demigods

Domination over a Kingdom : **Manus**

Victory over enemy : **Demons**

Sense gratification : **Moon**

None of the above : **Lord Narayan**

All of the above : **Lord Narayan**

Read Srimad Bhagavatam 2.3.2-10 for more details...

So,
now you can **go to the right person**
for the **right desire** of yours, right?

Well, I doubt it.
Once you'll learn about the nature of the Prakriti,
you will not hanker around these desires.

Why? What is it about Prakriti?

Let's find out.!



NATURE

प्रकृति

माया

What is Prakriti?

God has three kinds of energies.

Antaranga : Internal : **Spiritual**

Bahiranga : External : **Material**

Tatastha : Marginal : **Jiva**

Here,

The **Spiritual world** is the manifestation of his **internal energy**. And the **material world** is a manifestation of his **external energy**.

And as the name suggests,

The **spiritual world** is made of **Spirit**, which is **Sat (Eternal), Chit (Conscious) & Anand (Blissful)**.

And **Material world** is made of **Matter**, which is **Asat (Temporary), Achit (Dead) & Niranand (Blissless)** Which is like the shadow reflection of the **Spiritual world**.

And the **Jiva**,

us, the living entities are made of **Marginal energy**. Meaning we get to choose which energy we want to associate with. **We become like the energy we choose to associate with.**

Choose **Spiritual energy** & become **Sat-Chit-Anand**.

Choose **Material energy** & become **Asat-Achit-Niranand**.

From which we clearly have chosen the **material world**. Which is made of **eightfold matters** and **three Gunas**, and is called **Prakriti**.

Now,

here comes the problem.

The reason,

why the **spiritual universe** is Sat-chit-ananda,
is because the **centre of that universe** is the very
source of Sat-chit-ananda, **the GOD**.

& the reason why the **material universe** is not,
is because the **centre of this universe** is the very
idea of turning away from him and putting
ourselves in the centre.

When we turn our side from the sun,
our own self creates darkness, our own shadow,
by blocking the very light which illuminated us.
The same thing happens when we turn our side from God.

What is Maya?

Maya : 'That which is not'

We living entities are like the spark of fire, which has the qualities of fire, but aren't as strong as fire, so it feeds on fire. So **we** as the part and parcel of God, **feed from God**.

But here **in the material world**,
we want to stay disconnected from him,
and still want to become **Sat Chit Anand**.
Which is **not possible**, but as we still want to feel that,
God has made an arrangement that makes that happen.
And that arrangement is called MAYA.

Maya is there to keep us in **the illusion of**
that **Sat Chit Anand feeling**. The feeling of **eternal bliss**.
That the eternal bliss is just one step away, 'After I get that,
I will be happy. That money, that beauty, that fame, that...

But all that is just **THAT**,
an illusion.
Though not because it isn't real, it is real.
But because it is temporary.
It can not last, as the very nature of it is **Asat, Temporary**.

Why?

What is Prakriti made of?

Because it is made of Achit. The Matter.
The eightfold, achit, matter.

Five Gross matters:

1. Earth,
2. Water,
3. Fire,
4. Air,
5. Ether

Three subtle matters:

1. Mind,
2. intelligence,
3. false ego

These eight matters and their combinations altogether make up all the material objects that make up the universe, the Prakriti.

So,

How does Maya work?

Well,

if simply put,

it always makes us think that there will be eternal happiness if we do this and do that, achieve this and achieve that, but when we do, there's no tangible happiness.

It proves to be just a mirage of happiness.

Now,

let us try to understand

How exactly does Maya work?

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ - BG 14.5

The whole Material nature is made of **three modes**,

Sattva : Mode of **goodness**,

Rajas : Mode of **passion** and

Tamas : Mode of **ignorance**.

When the eternal living entity comes in contact with **material nature**, he becomes conditioned by three modes.

In the

Mode of goodness (Sattva),

we feel a sense of happiness, knowledge, gratitude and satisfaction.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥ BG 18.26

Sattvik people are free from egotism and attachment, endowed with enthusiasm and determination, and equipoised in success and failure.

In the

Mode of passion (Rajas),

we feel unending desires, attachment, dissatisfaction and rage which bounds us to the material fruitive actions.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥ BG 18.27

Rajasik people crave the fruits of the work, they are covetous, violent-natured, impure, and are constantly moved by joy and sorrow.

In the

Mode of ignorance (Tamas),

we feel laziness, madness, indolence, sleep, inactivity and cover our knowledge bringing delusion.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥ BG 18.28

Tamasik people are undisciplined, vulgar, stubborn, deceitful, slothful, despondent, and procrastinating.

Now,

Based on what we desire,
these **three modes of nature control our actions**
in this material world.

And those **actions cause the Karmik reactions** as the
result, **which again binds us to the Material universe to**
enjoy the temporary fruits **and suffer** as the result
of our Karma.

We think that we will enjoy more and more by trying to
exploit and gamble over the laws of material existence but
what happens is that **we just get more and more entangled**
into the complexities of the material nature.

So **in the pursuit of the illusory temporary happiness,**
we keep ourselves into this ocean of miseries भवसागर.
That **illusory struggle** of enjoying the material nature has
been running since time immemorial while constantly
making us forget the existence of **unavoidable miseries.**

Acharyas compare that little happiness with the piece of
cheese hanging in the mousetrap. To pursue that much
cheese, the mouse throws himself into the pool of miseries.

Just like we throw ourselves into the material existence full
of unavoidable miseries.

What are the unavoidable miseries?

The four unavoidable miseries :

1. **Janma** : Birth
2. **Mrityu** : Death
3. **Jara** : Old Age
4. **Vyadhi** : Disease

These miseries are **default for every living entity** in this universe. Nobody can avoid these.

On top of these are more

Three types of constant miseries :

- **Adi Atmika Klesh :**
 - The miseries that our own body and mind give us.
E.g. Sickness, injuries, depression, anxiety, agitation, mental pain and suffering.
- **Adi Bhautika Klesh :**
 - The miseries that another living entity gives us.
E.g. From all kinds of small and big pain that nearest family, friends, neighbours and society gives; to all kinds of crimes, Political feuds, wars, Starvation, poisoning, greed, mass slaughters, tragedies happen on a huge level.
- **Adi Daivik Klesh :**
 - The misery that demigods give us. Which Insurance companies refer to as an "Act of God".
E.g. Floods, earthquakes, famine, tsunamis, droughts, thunderstorms and other natural disasters like these.

Why does Maya work?

Maya works because when she gives us the allurements of material pleasure, it **invokes Anarthas in us.**

Which are,

Kaam: Lust

Krodh: Anger

Lobh: Greed

Moha: Attachment

Mad: Pride

Matsarya: Jealousy

If we don't fall into those allurements and do not let the Anarthas arise in our heart and **keep our heart clean** by surrendering ourselves completely to God, Maya won't have any effect on us.

Is Maya that bad for us?

Maya Devi is none other than Maa Durga herself.

She is our **teacher**, our **mother**.

She is the **wife of Lord Shiva** and **sister to Lord Visnu**.

She is there to **make sure only purified souls** cross the ocean of this material universe and **reach the Spiritual world**. Making sure the pure souls living in the spiritual world are not disturbed by any lusty, greedy, jealous hearts like us.

That is why,

Acharyas compare this **material world** to a temporary **prison-house** which is meant to **purify us**, and Maya Devi is the **prison master** who makes sure nobody leaves the prison house without getting purified.

Why is Prakriti?

(The purpose of Material existence)

The purpose of material existence is to **purify us by purifying our desires** and make us **realise our original constitutional position as the servant of God.**

Which we currently think of as the enjoyers of the world.

As we understand this,
we **become free from all the effects of Maya** and can again **re-establish our eternal relationship with God** and again **become eternally happy by returning back** our eternal home. Back to the spiritual world.
Back to God.

The process of which is called...



Yoga

योग

What is Yoga?

Before we discuss that,
know that **what is not yoga!**

Yoga does not mean...

stretching your body,
twisting your legs,
stand on your head
or any of those **bodily exercises**.

Those things are called Angamardana.
And in Ashtanga yoga, those are Asanas.
Just one part of 8 fold Yoga system.

Yoga does not mean,
closing eyes and **focusing on the void** till you fall asleep.

And it certainly **does not mean** any of the 100 other types of **exercises** that include men and women posing serenely in athletic clothing and stretching on yoga mats.

Well, then what does it mean?

The meaning of yoga goes far **beyond any of the physical gymnastics** we tend to associate with the word.

But in the simplest terms...

The word '**Yoga**' is derived from the Sanskrit root '**Yuj**', meaning '**to unite**' or '**to link**' or '**to join**' so...

Yoga means to unite, to link, to join...

Yoga is the spiritual process of uniting or linking the soul with the super soul. With God.

The top **five systems of Yoga** are,

1. **Ashtang Yoga,**
2. **Dhyan Yoga,**
3. **Karma Yoga,**
4. **Gyan Yoga,**
5. **Bhakti Yoga**

And the primary **five requirements** to practice any of these yoga are :

1. **Utsaha** (Enthusiasm),
2. **Dhairya** (Patience),
3. **Nishcaya** (Determination),
4. **Sahasa** (Courage),
5. **Tyaga** (Solitude).

Ashtang Yoga

(Hatha Yoga)

Asht + Ang : Eight Limbs

Hatha : To force.

Hatha yoga is a system of yoga practised to **vigorously regulate body, breath, mind and realise the separate existence of consciousness from the body then take control of consciousness in the body and move it to the higher dimensions to attain Mukti.**

The **eight limbs** (Steps) of this Yoga system are:

1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dharana
7. Dhyana
8. Samadhi

Each of these limbs includes various practices which gradually regulates every aspect of one's being and makes the yogi capable of **controlling his material senses, subtle senses, the mind and ultimately his consciousness.**

Each of these eight limbs is a long detailed process that is to be practised **under strict guidance.**

1. Yama (Dont's)

According to Śāṇḍilya Upanishad **10 Yama** are the **ethical rules and moral imperatives**.

1. Ahimsā (अहिंसा): Nonviolence

- Do not injure.
- Do not harm others by action.
- Do not hurt others by words, or even by thought.
(Not even in the dreams)
- Let go of fear and insecurity, which are the sources of abuse.
- Do not be a source of dread.
- Do not cause pain to others.
- Follow a vegetarian diet.

2. Satya (सत्य): Truthfulness

- Adhere to truthfulness.
- Refrain from lying.
- Admit your failings.
- Do not betray promises.
- Speak only what is true, kind, helpful & necessary.
- Know that deception creates distance, so don't keep secrets from family.
- Don't create secrets from loved ones.
- Do not engage in slander or gossip.
- Do not partake in backbiting.
- Do not bear false witness against another.

3. Asteya (अस्तेय): Not stealing

- Do not steal, thief, covet.
- Do not fail to repay debt.
- Control your desires.
- Live within our means.
- Do not use borrowed resources for unintended purposes or keep them past due.
- Do not gamble.
- Do not defraud others.
- Do not renege on promises.
- Do not use others' names, words, resources or rights without permission and acknowledgement.

4. Brahmacharya (ब्रह्मचर्य): Chastity, Sexual Restraint

- Practice divine conduct.
- Control lust.
- Remain celibate when single.
- Remain faithful in marriage.
- Before marriage, use vital energies in the study, health and self-development.
- After marriage, use it in creating family success.
- Don't waste the sacred force by promiscuity not in thought, in word or in the deed.
- Be restrained with the opposite sex.
- Seek holy company.
- Dress and speak modestly.
- Abandon pornography.
- Abandon sexual humour and violence.

5. Kṣamā (क्षमा): Patience, forgiveness

- Be patient.
- Be tolerant.
- Be agreeable.
- Let others behave according to their nature, without adjusting to you.
- Don't argue.
- Do not dominate conversations.
- Do not interrupt others.
- Don't be in a hurry.
- Be patient with children.
- Be patient with elderly people.
- Minimise stress by keeping worries at bay.
- Remain poised in good times and bad.

6. Dhṛti (धृति): Fortitude, Perseverance

- Be loyal.
- Be steadfast.
- Be faithful by being persistent, fearless, decisive and firm.
- Achieve goals with prayers, purpose, plan, persistence and push.
- Do not sloth or procrastinate.
- Develop willpower.
- Be courageous.
- Be industrious.
- Overcome obstacles.
- Stop carping and complaining.
- Do not let opposition or fear of failure result in changing strategies.

7. Dayā (दया): Compassion

- Practice compassion.
- Do not be cruel.
- Do not be insensitive to others.
- See God everywhere.
- Be kind to people, animals, plants and the Earth itself.
- Forgive those who apologise.
- Show true remorse.
- Foster sympathy for others' needs and suffering.
- Honour and assist those who are weak, impoverished, aged or in pain.
- Oppose family abuse and other cruelties.

8. Ārjava (आर्जव): Non-hypocrisy, sincerity

- Maintain honesty.
- Renounce deception.
- Refrain from wrongdoing.
- Act honourably even in hard times.
- Obey the laws of your nation and locale.
- Pay your taxes.
- Be straightforward in business.
- Do an honest day's work.
- Do not bribe or accept bribes.
- Do not cheat, deceive or circumvent.
- Be truthful with yourself.
- Face and accept your faults, do not blame them on others.

9. Mitāhāra (मिताहार): Measured diet

- Be moderate in appetite.
- Do not eat too much.
- Do not eat too little.
- Do not consume meat, fish, shellfish, fowl or eggs.
- Enjoy fresh, wholesome vegetarian foods.
- Have food that vitalises the body.
- Avoid junk food.
- Eat at regular times.
- Do not eat if not hungry.
- Eat at a moderate pace.
- Do not eat between meals.
- Do not eat in a disturbing atmosphere.
- Do not eat when upset.
- Follow a simple diet, avoiding rich or fancy fare.

10. Saucha (सौच) : Purity

- Uphold the ethic of purity.
- Avoid impurity in mind, body and speech.
- Maintain a clean, healthy body.
- Keep a pure, uncluttered home and workplace.
- Act virtuously.
- Keep good company.
- Don't mix with adulterers, thieves or any other impure people.
- Keep away from pornography and violence.
- Do not use harsh, angered language.
- Refrain from using indecent language.
- Worship devoutly.
- Meditate daily.

2. Niyama (Do's)

According to Hatha Yoga Pradipika, **10 Niyamas** are the **positive duties, desirable behaviours and discipline.**

1. Tapas (तपस्): Persistence, Perseverance, Austerity

- Practice austerity and serious disciplines.
- Practice penance and sacrifice.
- Be ardent in worship, meditation and pilgrimage.
- Atone for misdeeds through penance (prayashchitta),
- Perform self-denial, e.g giving up cherished possessions, money or time.
- Fulfil severe austerities under a Guru's guidance, and ignite the inner fires of self-transformation.

2. Santoṣa (सन्तोष): Contentment, Acceptance

- Nurture contentment.
- Seek joy and serenity in life.
- Be happy, smile and uplift others.
- Live in constant gratitude for your health, your friends and your belongings.
- Don't complain about what you don't possess.
- Identify with the eternal You, rather than body, mind or emotions.
- Keep the mountaintop view that life is an opportunity for spiritual progress.
- Live in the eternal now.

3. Āstikya (आस्तिक्य): Faith, belief in God & Vedas

- Cultivate an unshakable faith.
- Believe firmly in God, guru and your spiritual path.
- Trust in the words of the Guru, Sadhu & Shastra.
- Practice devotion and sadhana to inspire experiences that build advanced faith.
- Be loyal to your lineage, one with your satguru.
- Shun those who try to break your faith by argument and accusation.
- Avoid doubt and despair.

4. Dāna (दान): Generosity, Charity

- Be generous to a fault.
- Give liberally without thought of reward.
- Offer one-tenth of your gross income (Dashamamsha), as God's money, to temples and ashrams.
- Approach the temple with offerings.
- Visit gurus with gifts in hand.
- Donate Dharmik scriptures.
- Feed and give to those in need.
- Offer your time and talents without seeking praise.
- Treat guests as God.

5. Mati (मति): Think and reflect to understand conflicting ideas

- Develop a spiritual will and intellect.
- Get your guru's guidance.
- Strive for knowledge of God,
- Discover the hidden lesson in each experience.
- Develop a profound understanding of life and yourself.
- Cultivate intuition by listening to the voice within.

6. Íśvarapūjana (ईश्वरपूजन): Worship of the God

- Cultivate devotion.
- Worship and meditation daily.
- Have a room or a corner in your home as God's shrine.
- Offer fruit, flowers or food daily.
- Learn a simple puja and the chants.
- Meditate after each puja.
- Visit your shrine before and after leaving the house.
- Worship in heartfelt devotion, clearing the inner channels to God and guru so their grace flows toward you and your loved ones.

7. Siddhānta śrāvaṇa (सिद्धान्त श्रवण):

Listening to the ancient scriptures

- Eagerly hear the scriptures.
- Study the teachings.
- Listen to the wise of your lineage.
- Choose a guru, follow his path and don't waste time exploring other ways.
- Read, study and, above all, listen to teachings.
- Avoid secondary texts that preach violence.
- Revere and study the Vedic scriptures

8. Hrī (ह्री): Acceptance of one's past, humility

- Allow yourself the expression of remorse,
- Be modest and show shame for misdeeds.
- Recognize your errors, confess and make amends.
- Sincerely apologize to those hurt by you.
- Resolve all contention before sleep.
- Seek out and correct your faults and bad habits.
- Welcome correction as a means to better yourself.
- Do not boast. Shun pride and pretension.

9. Japa (जप): Recite Mantras and Prayers

- Chant your holy mantra daily.
- Reciting the sacred sound, word or phrase given by your guru.
- Bathe first, quiet the mind and concentrate fully
- to let Japa harmonize, purify and uplift you.
- Heed your instructions and chant the prescribed repetitions without fail.
- Live free of anger.
- Let Japa strengthen your higher nature.
- Let Japa quell emotions and quiet the rivers of thought.

10. Huta (हुत): Rituals, ceremonies like yajna sacrifice. Vrata (व्रत): Fulfilling religious vows, rules and observances faithfully.

- Embrace religious vows, rules and observances and never waver in fulfilling them.
- Honour vows as spiritual contracts with your soul, your community, with God and guru.
- Take vows to harness the instinctive nature.
- Fast on Ekadasi and other important spiritual days.
- Pilgrimage yearly.
- Uphold your vows strictly, be they marriage, monasticism, non-addiction, tithing, loyalty to a lineage, vegetarianism or nonsmoking.

While Yama and Niyama are preliminary steps, together they are called...

Samyama: The Perfect discipline or Perfect Practice.

3. Āsana

As Patanjali Yoga Sutra 2.46 says,
स्थिरसुखमासनम् ॥४६॥

Yoga Asanas are the **steady & comfortable meditation positions** in which a yogi or sadhak can gradually develop his ability to **sit for longer periods** of time **for Dhyana** as part of the Ashtanga yoga. Which are...

1. Siddhasana
2. Padmasana
3. Bhadrasana
4. Simhasana

After 10th-century **Goraksha Sataka** and **Hatha Yoga Pradipika** added **84** new physical Asanas as part of the process, seeing the declining bodily capacity of an average human as Kaliyuga Progressed.

As mentioned in Goraksha Sataka & Gheranda Samhita, **Lord Shiva revealed 8.4 Million asanas for 8.4 million Yonis (Species)**. Then he made 1 pre-eminent Yoga per Lakh Yonis, hence came **84 pre-eminent Asanas**, from which only **32** are said to be useful in this mortal world.

From which only two are really necessary,
which are described in detail:
Siddhasana and **Padmasana**.

The remaining Asanas are there to help sadhak **keep his body healthy** by improving flexibility, strength and balance ensuring a disease-free body **for Spiritual progress**.

4. Prāṇāyāma

Prāṇa : प्राण : Breath

Āyāma : आयाम : Restraint, Regulate, Control

Prāṇāyāma : प्राणायाम becomes,

The Process of continuously regulating the breath.

So after a proper Asana position has been achieved, the next step is the practice of consciously regulating the breath, prāṇāyāma.

The Pranayam Practices are made of combinations of three compound breath movements,

Pūrak : Take the breath inside

Kumbhak : To retain the breath inside

Rechak : To discharge the breath outside

Several ways of Pranayam,

- Inhale, a pause, exhalation, an empty pause.
- Inhaling and then suspending exhalation for a period.
- Exhaling and then suspending inhalation for a period.
- Slowing the inhalation and exhalation.
- Consciously changing the timing and length of the breath (deep, short breathing).

Some other Pranayam Techniques,

- **Ujjayi breath** : Victorious Breathing
- **Bhastrika** : Bellows Breathing
- **Kapalabhati** : Skull-shining Breathing
- **Shatkarma** : Purification Breathing
- **Surya Bhedana** : Sun-piercing Breathing
- **Bhramari** : Buzzing like a bee

5. Pratyāhāra

Prati : प्रति : Against, Contra, Withdraw

Āhāra : आहार : All Sensory inputs

Pratyāhāra : प्रत्याहार becomes :

The process of withdrawing one's sense intakes.

In the process of Dhyana, the biggest problem is the distractions. Which come from our sense objects.

Taste, touch, sight, hearing and smell.

In the process of Pratyahara, the sadhak **withdraws his senses** from their sensations so that they will not be able to distract him in the process of Dhyana and then be ready for Dharana.

This is done by first **mental detachment**, **reducing the physical stimuli**, then **focusing on the breath**, on specific **senses**, specific **chakras** etc.

6. Dharana

Dhṛ : धृ : to hold, maintain, keep

Dharana : धारणा : Concentrate, focus

The process of holding one's mind onto a particular inner state, subject or topic of one's mind.

That object is called **Pratyaya**. It can be a mantra, one's breath, navel, the tip of his tongue, a place, an object or an idea. Fixing the mind one-pointedly, without drifting of mind, without jumping from one topic to another.

Dhāraṇā is the **initial step of dhyana** meditation.

7. Dhyāna

Dhyana : ध्यान : Contemplation, Reflection

Dhyana is contemplating and reflecting upon whatever Dharana has focused on.

Dhyana is uninterruptedly focused thought go current of cognition, the flow of awareness.

In the process of Dhyana,

If Dharana was on a **deity**, Dhyana is its **contemplation**.

If Dharana was on an **object**, Dhyana is **non-judgmental**, non-presumptuous **observation** of that object.

If Dharana was on an **idea**, Dhyana is **contemplating** that idea in all its **aspects, forms and consequences**.

What is the difference between Dhyana and Dharana?

Adi Shankaracharya explains,

In **Dhyana**, there is only the 'stream of continuous thought about the object, uninterrupted by other thoughts of a different kind for the same object.'

In **Dharana**, one is focused on the object, but aware of its many aspects and ideas about the same object.

For example,

a yogi in a state of Dharana on the morning sun may be aware of its brilliance, colour and orbit; but the yogi in dhyana state contemplates on sun's orbit alone for example, without being interrupted by its colour, brilliance or other related ideas.

Which is one of the four ways taught by Lord Krishna in Bhagavad Gita to attain perfection. **DHYAN YOGA.**

8. Samadhi

Samadhi is the **last stage of the Ashtang Yoga** process.

In which a Yogi **gets perfection of Dhyana** for a significantly longer period of time and gradually **diminishes his bodily identity** and is able to identify and control the **flow of his consciousness** out of his body and travel it **to the higher dimensions**, to the pratyaya on which he meditated upon.

In most cases to the **Parmatma**, to a **deity**, or into **Brahma Jyoti** (the formless eternal effulgence of God).

In the state of **samadhi**, bodily or **external turbulences does not disturb** or affect the Yogi anymore.

In this state **sometimes** even the **body** completely **perishes** but still, the **soul** doesn't leave the body and **stays in the** remnants of the perished **body**, sometimes even only in the bones.

There are **three types of Samadhi**,

1. **Sahaja Samadhi : Temporary state of Samadhi**

Yogi comes and goes into Samadhi state on will

2. **Maha Samadhi : Permanent state of Samadhi**

Yogi consciously and intentionally leaves his body

3. **Bhava Samadhi : Leaving body in Highest ecstasy**

One experiences the highest level of devotional bliss to his Ishta so leaves the body to permanently attain it.

E.g : Mirabai, Narsinh Mehta, Chaitanya Mahaprabhu

Karma Yoga

Karma : कर्म : Work, Fruitive Action, Prescribed Duties,
Yoga : योग : Linking, Uniting, Joining, Connecting

Karma Yoga : कर्म योग :
Connecting to God by Performing Prescribed Duties.

Karma in simplest terms means to act, to work.
According to these 3 types of Karma are,

1. **Karma,**
2. **Vikarma**
3. **Akarma**

Karmas are the acts of their **prescribed duties** and **pious activities** that people with knowledge perform for their family, community, country, to enjoy greater fruits.

Here, different people work in this world to get different levels of fruits. E.g:

- Most people work the whole day to earn some money. With which they try to **enjoy this life** in various ways.
- Then the people who do charities and other pious acts to get good parentage, good education, opulence **in next life and enjoy better.**
- Then those who perform advanced karma to get themselves promoted to swarga etc **higher lokas for even greater enjoyment** where the standard of life is far more comfortable than here.

Vikarmas are the unprescribed **acts** that unguided ignorant people perform **for the pleasure of their indriyas** (material senses, i.e the eyes, ears, nose, tongue, skin, and genitals) to get some flickering sense enjoyments.

But,

both Karma and Vikarma ultimately
causes bondage in this material world.

Vikarma creates bondage in form of **suffering**;
Karma creates bondage in form of **enjoyment**.

Acharyas describe,

Suffering is like **chains of metal**,
Enjoyment is like **chains made of Gold**.

But both are chains after all,

as the purpose of both is to bind you.

Both will keep us in the material world till we enjoy
our good Karma and get the punishment for bad
Karma, and then again back on earth to earn
good karma again.
and the cycle continues.

So,

what is the solution to this endless cycle?

Here Krishna gives the solution in Gita 3.9 :

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

'Work done as a sacrifice **for Viṣṇu** has to be performed, otherwise, work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties **for His satisfaction**, and in that way, you will always **remain unattached and free from bondage.**'

So when you **engage yourself in your occupational activity**, but don't engage the result for your sense gratification, but use it **for the satisfaction of God**, that becomes Karma yoga, and **Such acts are called Akarma.**

Akarma does not bind us to the material world.

So the people with ultimate knowledge understands this and perform their prescribed duties, without any expectations or attachment of fruitive results, **purely for the pleasure of Lord Visnu.**

Hence,
if one works according to the Varnashrama system and does not desire fruitive results, he gets satisfaction gradually. Performing one's occupational duty thinking of it as the **devotional service** for God is the **ultimate goal of life.**

Bhagavad-gita names this process as **Karma-yoga.** In other words, we should **act for the satisfaction and service of the Lord.**

Otherwise, we will be entangled by the resultant actions.

Gyan Yoga

Gyan : ज्ञान : **Realised Knowledge**

Yoga : योग : **Linking, Uniting, Joining, Connecting**

Gyan Yoga : ज्ञान योग :

Connecting to God by knowing about him.

Gyan Yoga is the Process of Yoga in which a yogi tries to understand God by philosophical speculation.

Dedicating one's mind and intelligence to know God is one way of realising God. Just the problem is, **one can understand only the impersonal aspect** (The Brahman Realisation) of the lord with Gyan Yoga.

As Srimad Bhagavatam 3.32.33 explains,

यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः ।

एको नानेयते तद्वद्भगवान्शास्त्रवर्त्मभिः ॥ ३३ ॥

'A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.'

All the **Darshan Shastras** are built on this Yoga process, where Yogis and Acharyas **try to understand God with their empiric philosophical speculation.**

Although all the Yoga processes take you to the same destination, God. Just like the same object appears to be different when perceived by different senses; in Gyan yoga, the same God appears impersonal by mental speculation.

Bhakti Yoga

Bhakti : भक्ति : Loving Devotional Service

Yoga : योग : Linking, Uniting, Joining, Connecting

Bhakti Yoga : भक्ति योग :

Connecting to God by knowing about him.

Bhakti is the total sum and the last step to all the Yogas.
It is the ultimate process that even God recommends in Gita over every other Yoga system.

Karma Yoga : Offer the actions and results of your Karma

Gyan Yoga : Offer the intelligence to understand God

Bhakti Yoga : Offering everything, our mind, intelligence, words and actions to the service of God and his devotees.

If we understand well,
these are progressive levels of Yogic advancement:

Karma yoga in itself is the process of acting and being detached from the results. As Krishna says in Gita 2.47,

'You have a right to perform your prescribed duty,
but you are not entitled to the fruits of action.'

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

So we work but without attachment to the result,
that is karma yoga.

Then we have the stage of **Gyan yoga**,

where someone realises,
why am I working so hard?
The animals and the birds and
the plants all get their food,
so why am I working so hard?

So he begins searching for **the truth through knowledge**,
by speculating, and forming his own conclusions, and trying
to achieve liberation, which he gets generally to the
Brahman stage, the nirvana stage, where they merge
into the impersonal aspect of God.

Bhakti yoga is the art of **doing everything for God**.

In Bhakti we do Karma (action) and we seek Gyan
(knowledge), but the difference is that everything we do is
for God, and all the knowledge we attain is about God, or for
serving God and His devotees.

As **Krishna** clarifies in **Gita** that there is no other way...

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

'One can understand Me as I am, as the Supreme Personality
of Godhead, only by that devotional service. And when one
is in full consciousness of Me by such devotion, he can enter
into the kingdom of God.'

Which is the end goal of all the Yoga processes.

But then,

If **Yoga is** all that is needed for
the **ultimate goal of life,**
why God created...



Dharma

धर्म

What is Dharma?

Before we discuss that,
know **what is NOT Dharma!**

Hindu is not Dharma,

(No it's not)

Islam is not Dharma,

Christianity is not Dharma,

**and so is not any other
organised religion in the world.**

**These all,
as the name suggests are RELIGIONS.**

and Religion does not mean Dharma.

In fact,
Dharma word itself **does not have** any
particular **English translation**.

Religion in Hindi means **Sampraday**,
as in **Collective faith**.

And **faith can change** every now and then,
Dharma can not.

Well,
Why not?

Because,
Dharma word itself means,

**That which is constantly existing
 with the particular object.**

**The inner quality of the object or
 a person that can never be
 separated from him.**

For example,
Fire's Dharma is heat and light.

You can never make a fire that is not hot and does not
 give light. So we say warmth is the Gun Dharma of fire.

Sugar's Dharma is sweetness.

A rock of Sugar is also sweet and so a molecule powder
 particle of it. So sweetness is the Gun-Dharma of Sugar.

Ocean water from its depth, from its shore or from
 centre, everywhere will taste **salty**.

You can't change its Dharma.

Just like that,
 the dharma of the living being is,
 that which is **inseparable from him,**
 that which is **his essential nature,**
 that which is **his eternal quality,**
 that which **sustains one's existence,**
 that which **gives one's life meaning.**

So conclusively,

WHAT IS THE DHARMA OF THE LIVING ENTITY?

Shastras say the **Dharma of the living entity is service.**
 And Service requires (presupposes) action. It is impossible
 for the living being to not act even for a moment.
 It is the **nature of the soul to be always active.**

And **all actions** performed by living entities **are ultimately service.** Service to someone, or something.

It can be towards his family if not his friends,
 his employer, if not his customer;
 his country, if not its citizens.

In fact, nowadays we even serve our pet dogs and cats.

(Much more than our family sometimes)

If not any of these, **we definitely are always serving** our
 own **material senses** to squeeze some pleasure out of it. But
 it is sure that **we can never not be serving.**

That is impossible.

So the **act of service** is that **innate tendency of all living beings,** that **can not be separated** from them.

Hence,
 that inseparable nature, the eternal quality,
 the **Sanatan Dharma of the living entity is SERVICE.**

Now,

The quality of service depends on the motivation behind it.
The primary four motivations of service are,

1. **Love,**
2. **Duty,**
3. **Desire,**
4. **Fear**

The **Topmost** is **Love** and the **bottommost** is **fear**.

In our material world,
 we see services motivated by all four means.
 Though increasingly more for the lower means.
 Fear > Desire > Duty

But in the spiritual realm,
 each and every act of service is purely motivated by **Love**.
 That is what makes and keeps the spiritual world spiritual.

That is why Shastras mention,

The eternal spiritual nature of the soul,
**The Sanatan Dharma of the Soul, ultimately,
is to love and to be loved.**

That is what truly satisfies the heart.
**And to love is to serve, to care,
Unconditionally (Ahaitukiya: No preconditions)
and endlessly (Apratihata: Constantly).**

(Devoid of these two qualities, it can not be called Love)

Which is not really possible in this material world.
We always see some things first in someone before we start
loving them. It can be **bodily beauty, intellectual beauty,
power, fame, capability, character, something!**

Except,
A Mother,
only a mother loves her child without any preconditions.
Which is **the closest example of true love** we can witness
in this material world. We can't compare that to any other
form of love in this material universe. As all other forms of
worldly love have **preconditions.**

But, the best of that motherly love too, can not be endless;
as **with the time and circumstances** the nature of that **love
also changes** and also, the mother too will have to leave
that body someday and accept another life.

So she can not Love her child endlessly (Apratihata).
Not to mention the fact that because of the nature of
Kaliyuga, that unconditional motherly love is also
decreasing every day by day.

Conclusively, it is **not possible to Love** (Unconditionally &
Endlessly) **in the material universe.**

So **our eternal need of loving and being loved** by the supreme God **stays unfulfilled** and we stay unsatisfied.

To **fill the void** of that unsatisfied heart,
we start desiring the nearest **pleasure** we have at hand.
 The sensual pleasure. Contemplating those possible pleasures, we start developing attachments for them.
 From such attachment, **we develop lust.**

If we **fulfil that lust**, it increases.
 In fact, every time we fulfil it, it keeps increasing.
 And when we **don't fulfil it**, it turns into **anger.**

From that **anger**, arises **delusion**,
 and **from delusion** arises bewilderment of memory,
 which causes the **loss of intelligence.**

Now,
when intelligence is lost,
 once again the person falls down into the pool of material existence and then **starts the repeating wheel of chaos.**

Now think,
 this is one wheel of chaos from one conditioned soul. And the world is filled with **countless such conditioned souls** with their countless wheels of lusty, angry and greedy chaos colliding with each other.

How can we expect a peaceful society with all this?

The **only solution** to all these worldly, societal problems is to first bring ourselves back to **spirituality** and then bring these chaotic wheels of individual souls back to spirituality, back to Dharma, back to God.

And THAT is our

SANATAN DHARMA.

**To perform loving service for God,
and help bring others back to God.**

स वै पुंसां परो धर्मो यतो भक्तिरघोक्षजे ।

अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥ Srimad Bhagvatam 1.2.6

Which is the **eternal need of the soul**,
a soul can never feel satisfied without serving God.

If he is serving something or somebody else,
after serving them to a point,
he will always look for someone greater to serve,
someone greater to Love. As the feeling that the
soul is finding is the feeling of loving God.
Because only that can give the ultimate satisfaction.

But because,

not everybody can achieve this level of purity of
consciousness at once, and can not directly be free
from all the material desires, God has designed
a **perfect system of Dharma** in the form of
duties, rules and regulations.

Which, **when followed,**
will **fulfil the material desires** of each and everybody in
the society without colluding with each others' desires
and **simultaneously advancing them spiritually** and
taking them nearer and nearer to God every day.

DHARMA **in the form of Duty**

In the world full of living entities with their own set of different natures, desires, tendencies, capabilities, needs, wants and different levels of consciousness;

How is it possible to achieve the ultimate goal of Life?

That is why **God has created a perfect system** consisting set of duties, rules, regulations and processes **to follow in the different stages of life.**

That system is what we widely **know as Sanatan Dharma.** Although it is not its name. In fact, there is no particular name for that system. As it is the **only system that has existed on the earth since eternity** and did not have any other system to compare or compete with.

No.

Islam, Christianity or any other organised faith can't be compared to this, as the maximum time period that any of those have been in existence is not more than 4000 years.

This is why the **laws of Dharma** has always been taken as **equal as the laws of nature.**

Where the primary **purpose of the Dharma** system is, To **bring every living entity** gradually **closer to God,** while harmoniously sustaining the whole existence as the worthy entities evolve their consciousness and unworthy are progressively made worthy.

We know that perfect system as

Sanatana Dharma :

the eternal constitutional system.

From here now on,
when we say **Dharma**,
note that we are talking about the **Dharmik Duty**,
not the eternal inherent quality (Gun-Dharma).

So as we just discussed,
there are **two parts** of **Dharma**.

1. Shuddha Dharma (Atma Dharma) : Never changes

Shuddha Dharma is the **eternal** spiritual nature and **duty of the soul**. Which is to render loving service to the supreme soul. The God.

Shuddha Dharma is also known as **Nitya Dharma**, as it **Never changes** and is eternal.

2. Gaun Dharma (Naimittika Dharma)

Gaun Dharma is the **secondary duty of the soul** that he has to perform while he is **in the material world**. Gaun Dharma consists of various categories, the 5 most known amongst those are...

1. **Sadharan Dharma** : Does not change
2. **Manasik Dharma** : Changes as the position change
3. **Sharirik Dharma** : Changes as the body change
4. **Yuga Dharma** : Changes as time changes
5. **Apad Dharma** : Changes as Circumstances change

1. Sadharan Dharma :

(Does not change)

Sadharan Dharma is the set of **duties** in form of values that are **common (Sadharan) to everyone** regardless of their position in society.

Visnudharmasutra 2.16-17 describes those as,

क्षमासत्यंदमःशौचंदानमिन्द्रियसंयमः ।
अहिंसागुरुशुश्रूषातीर्थानुसरणंदया ॥
आर्जवं लोभशून्यत्वंदेवब्राह्मणपूजनम् ।
अनभ्यसूयाचतथाधर्मःसामान्यउच्यते ॥

Samanyadharma includes mercy, truth, control over the mind, purity, offerings, control over the senses, non-violence, service unto the Guru, pilgrimage, compassion, honesty, absence of greed, honouring Deities and Brahmans and not criticising anyone.

2. Manasik Dharma :

(Changes as position changes)

Manasik Dharma are the **duties** of the person **according to the position** he acquires in the material world. These duties are majorly **driven by the mind**, so they are called Manasik Dharma.

For example,

- Duty towards motherland,
- Duty towards governing King,
- Duty towards the master, swami, employer
- Duty towards the employee, servant
- Duty towards a post that has been assigned etc...

3. Sharirik Dharma :

(Changes as the body changes)

Sharirik Dharma are the **duties** of the person **according to** the position that he has got by his **birth and bodily relations**.

For example,

Varnashram Dharma

Pitru Dharma

Putr Dharma

Patni Dharma

Putri Dharma

Matru Dharma etc..

4. Yuga Dharma :

(Changes as time changes)

Yuga Dharma are the **spiritual duties** for the self-realisation of the humans living in **the particular Yuga**. Which are decided according to the capabilities and qualities of humans in the particular Yuga.

Satyuga :

Rigours **Meditation (Dhyan)** with Tapa for thousands of years as the average lifetime was 1,00,000 years and most people were situated in Sattva Guna.

Tretayuga :

Performance of opulent **Yajnas (Sacrifices)** as the people of that time were opulent & average lifespan was 10,000 years.

From here dharmik qualities started decreasing in people, so the Varna-Ashrama-Dharma was introduced.

Dwaparyuga :

Build big temples and **worship the deities** opulently in the temples for the self-realisation, as the dharmik qualities are reduced to half and life span came down to an average of 1000 years.

Kaliyuga :

In this age of hypocrisy and quarrel, life span becomes 100 down to 20 in the ghor kali yuga. So it is impossible to perform any of the above processes effectively in these degraded times.

So the only way of self-realisation is **Harinama Sankirtan**, the chanting of the holy names of God.

5. Apad Dharma :

(Changes as Circumstances change)

आपदिकर्तव्यो धर्मः ।

Apad Dharma is the code of **Dharma** to be followed **during times of crisis, calamity or adversity.**

For example,

Often due to unforeseen reasons such as Divine and earthly (spiritual or physical) crisis, revolutions, famine, forcible migration etc. People may not be able to perform their prescribed duties or there can arise need of some immediate action.

In such circumstances, an individual or a group of individuals may take up the Dharma of other varnas, And take care of the situation in times of adversity.

Varnashrama Dharma

Varnashrama Dharma is the divine system **designed by God himself** and is made of **four classes of people (4 Varnas)** and **four stages (4 Ashramas)** of life.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।

According to the **three modes of material nature** and the **work associated** with them, the **four divisions** of human society are **created by Me (God)**.

4 Varnas:

Brahman, Kshatriya, Vaishya and Kshudra.

4 Ashramas:

Brahmachari, Grihastha, Vanaprastha and Sanyasa.

Varna Dharma:

पिंडे पिंडे मतिभिन्नाः

Every person is born with different natural qualities, tendencies and physical, mental and spiritual capabilities. Accordingly, they are **suitable to bear different responsibilities in society.**

The varna are divided primarily according to **Guna and Karma** (गुणकर्मविभागशः) of a person, which presupposes various factors like **Prarabdh, Birth, Tendencies, Samskaras** and **the natural qualities** of the person.

Originally,
before Kaliyuga when Samskaras and duties were rigorously followed and women stayed chaste in the particular Varnas, **the system produced proper Varnas** in families which by default followed Prarabdha, Karma, Tendencies, Natural Qualities and Samskaras.

But as the Kaliyuga increased,
that system is now not as dependable as it used to be, as the family structures are now broken and the **Varnas** and **Gotras** are **breeding in** between and across creating **Varna Sankaras.**

So now,
we can not take a Brahmin, Kshatriya or any Varna by birth as is. They have to be **trained and tested by a paramparik Guru** for matching qualities in him **as described in Shastras** and then give him the matching duties accordingly.

Natural qualities of Four Varnas :

Brahmanas: Sattva Dominant

ब्रह्म जानाती इति ब्राह्मणः।

One who understands supreme truth is a Brahmana.

According to

Mahabharat Shanti Parva,

**येन सर्वमिदं बुद्धम प्रकृतिर्विकृतिश्च या,
गतिज्ञः सर्वभूतानां न देवा ब्राह्मणा विदुः॥**

'Who knows the temporariness of the material existence, who knows the difference between matter and spirit, and who knows the movement of all the Jivas of brahmand is known as Brahmana by Demigods.'

Else,

Skanda Purana says,

जन्मना जायते शुद्रः संस्कारात् द्विज उच्यते।

Everybody is born Kshudra, only by proper training and Samskaras one becomes a Dvija (Brahmana).

Again,

emphasising how important is the character of a Brahmana, Srishti Khanda of Padma Puran says,

वृत्तस्थमपि चाण्डालाम तं देवा ब्राह्मणं विदुः॥

Even a well-charactered Chandala is considered Brahmana by the demigods.

Qualities of Brahmanas:

शमो दमस्तपः शौचं सन्तोषः क्षान्तिरार्जवम्।
मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः॥ ŚB 11.17.16

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥ BG 18.42

- **Peacefulness and Austerity**
- **Control** of the **mind** and **senses**
- **Truthfulness** and **Cleanliness**
- **Knowledge** and **Wisdom**
- **Satisfaction** and **Forbearance**
- **Simplicity** and **straightforwardness**
- **Devotion** unto **Sri Bhagavān**
- **Compassion** for the suffering of **others**
- **Stays away** from **Kanchan** (Gold, Wealth),
Kamini (Alluring Women) and **Kirti** (Fame)

Duties of Brahmanas:

अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहश्चैव षट् कर्माण्ययजन्मनः॥ Manusmriti 10.75

- **Pathan** and **Paathan** : Read and teach Shastras
- **Yajan** : Perform Yagya
- **Yaajan** : Perform Yagyas for others
- **Dāna** : Accept charity from others
- **Pratigraha** : Use it for temple worship, deity worship,
and prasādam distribution.

Kshatriyas: **Rajas** Dominant

क्षतात त्राय ते इति क्षत्रियः।

Kshatriya is the one who **protects** the **society** from **Kshatis**; which are Sin, Adharma, Pain, Evil enemies.

तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः। स्थैर्यं ब्रह्मण्यमैश्वर्यं क्षत्रप्रकृतयस्त्विमाः॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्। दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥ -
ŚB 11.17.17 & BG 18.43

- **Prowess and Valor**
- Bodily **strength** and **Fortitude**
- **Heroism, Tolerance** and **Leadership abilities**,
- **Generosity**, Large-heartedness in **charity**,
- Great **perseverance** and **Weaponry skills**
- **Never steps back from a battle**
- **Sovereignty** and **Steadiness**
- **Devotion to the Brahmanas.**

Duties of Kshatriyas:

- **Nurture the society** (प्रजापालन)
- **Protect** (क्षात्र) the **weak (अबला)** **five with his own life**,
 - **Saints** : Brahmanas, Monks, Teachers, Priests.
 - **Women** : Rapes should not happen, if it does, shouldn't go unpunished or repeat again.
 - **Kids** : They should be protected and given proper education in the Gurukuls and are well fed.
 - **Olds** : Should be respected and never be bereft of shelter and service.
 - **Cows** : Should be well respected and well nurtured.
- **Give justice** and **punish** the wicked and **criminals**.
- **Make sure everybody's doing their duty righteously.**
- Keep everyone engaged by distributing responsibilities and employment so that they don't commit any crimes

Vaisyas: Rajas Dominant + Tamas

विशः प्रजा : People

वैश्यः प्रजा पोषक : One who feeds People

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम्।

अतुष्टिरथोपचयैर्वैश्यप्रकृतयस्त्विमाः॥ - ŚB 11.17.18

- Faith in Vedas and God
- Dedication to charity,
- Compassion for needy,
- Freedom from pride,
- Service to the Brahmanas,
- Insatiable desire to accumulate wealth.

Duties of Vaishyas :

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्। - BG 18.44

- Agriculture
- Nurturing Cows
- Dairy farming
- Trading and commerce
- Produce as much wealth as they can
- Make regular charities for Dharma
- Make regular charities for Needy

Südras: Tamas Dominant + Rajas

शुश्रूषणं द्विजगवां देवानां चाप्यमायया।

तत्र लब्धेन सन्तोषः शूद्रप्रकृतयस्त्विमाः ॥ ŚB 11.17.19

- Sincere service to the Devas,
 - Service to the Brahmanas
 - Service to the Cows
 - Satisfaction with the wealth obtained by such service.
- E.g.

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ BG 18.44

Sudras serve the worthy and earn livelihood with their different skill sets and occupations like,

- Artisans,
- Technicians,
- Job-workers,
- Tailors,
- Craftsmen,
- Barbers, etc.

Sudras also **have** (must have) the moral ego that they **will not serve** someone for any amount of money if the master is doing something **against Dharma** or Vedas.

Then there are **those who don't have any qualifications** to fit in any of the four classes of Varnashram. Or if someone has been dishonest or **broke the rules** and regulations **of his Varna**, they become...

Antyaja (Outcaste): Tamas Dominant

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः।

कामः क्रोधश्च तर्षश्च स भावोऽन्त्यावसायिनाम्॥ - ŚB 11.17.20

The natural characteristics of those who are in the lowest class, and who are estranged from the varnāśrama system are **uncleanness, dishonesty, thievery, lack of faith in Vedic dharma, futile quarrel, lust, anger, and greed** for material objects.

Common duties for all four Varnas:

- Non-violence
- Truthfulness
- Abstention from theft
- Freedom from lust, anger, and greed
- Endeavouring for the pleasure and the welfare of all living beings.

By **fulfilling** one's specific **duties** in his Varna, he **elevates himself to a higher status in life**.

Now,

In all four Varnas too,

there are **four divisions** according to the **stages of life**, which are called **Ashramas** and the duties distributed in each of these ashramas are called...

Though,

one should understand that,
not just the birth, but even the performed **Samskaras** are
not the guarantee of one's position in Varna.

If even after performing Samskaras and getting proper
training too, **one's actions and code of conduct changes at
some point of life** due to any circumstantial reason,
he is deemed to fall from his position in his varna.

शूद्रो ब्राह्मणतातमेति ब्राह्मणश्चेति शूद्रताम।
क्षत्रियाज्जातमेवं तु विध्या द्वैश्यात्तथैव च।
- Manusmriti 10.65

The Śūdra attains the position of the Brāhmaṇa and the
Brāhmaṇa sinks to the position of the Śūdra; the same
should be understood to be the case with the offspring
of the Kṣatriya or of the vaiśya.

Therefore one can not think that once he attains a certain
Varna position, he will stay there forever. He will **stay there
till the point his actions abide by the rules.**

Ashram Dharma :

Ashram system is **designed to** achieve all the four Purusharthas, **Dharma, Artha, Kama, Moksha** perfectly while simultaneously **achieving our spiritual goal and serving society.**

For that,
an average of 100 years of **life is divided into four stages,**
in order for one **to reach spiritual perfection** and
simultaneously prepare him in a way that
he can **serve society to the best of his abilities.**

The first stage is

Brahmachari : Till 25 years

Brahma : Ideal (in this case)

Acharana : behaviour, manners

- This first part of life is utilized for the **development of character and spiritual qualities**.
- The child is **taught** to live an **ideal spiritual life** in the **Gurukul** under the guidance of a Guru.
- While **staying celibate**, the student **serves** by performing menial services for **his spiritual master**.
- He uses his vital energy to **train his body, mind and spirit** for the betterment of himself and for society.
- This is the stage where the **ideal leaders are made** for the society, who make the world a better place.

Then comes the second stage,

Grihastha : Till 50 years

Grihya: Family House

Stha: to establish

- Applying that spiritual knowledge one **serves the society** while **establishing a family** by accepting a wife and **begetting Dharmik children**.
- **By completing his duties**, his **desires are automatically also fulfilled** with such service.
- **Marrying** without Dharmik goals, **just with sexual attraction**, one becomes **Grihamedhi**. **Children** of such Grihamedhi comes out **chaotic and self-centred**.
- One should **beget dharmik children** who can perform duties for God and society. **Else marrying** and having children **becomes just a burden** for him and **for society**.
- If a **man** can't **take the responsibility of moksha** of his wife and children, **he should not get married**.

Then comes the second stage,

Vanaprastha : Till 75 years

Vana: Forests

Prasthan: Leave for

- Vanaprastha is considered **early Sanyasa stage**.
- As one **completes** all his **obligatory duties** towards his family and society, **he** retires from his household life.
- He **hands over** all the **responsibilities** to the **next generation** and **leaves** (Prasthan) **for forests** (Vana).
- He leads a minimal life during this stage, sleeping on the floor, eating only fruits and veggies.
- **Detaching** himself **from** all the **societal connections**.
- He **prepares** for his final journey towards **liberation**.

Then finally reaches...

Sanyasa life : Till death

Sam : Together, Everything, All

Ni : Down

Āsa : To throw, To put

जेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥ BG 5.3

'He is known as a permanent **Sannyasi** who **does not hate**, **does not desire**, is **without dualities** (opposites). Truly, Mahabaho (Arjuna), he is **liberated from bondage**.'

- After practising detachment from society in the Vanaprastha, he takes up Sanyasa and **detaches** himself completely **from** the **bodily conception**.
- He **increases** his **connection** with his spiritual goals and with the **Paramatma**.
- With **no attachment** to either **society** or to his own **body**, he can **happily greet death with open arms**.

Brahmana passes through **all four Ashramas**,
Kshatriya passes through the **first three**,
Vaishya through the **first two**,
 and a **Kshudra only one, Grihastha**.

Though,

in the current age,

There are **no proper Vana** (Forests) left for the Vanaprastha life and no proper Ashram system,
 hence **Sanyasa is also forbidden in the Kaliyuga**.

For that **Shastras** have **suggested Yukta Vairagya** for **Kaliyuga**, which means **not to leave everything**, instead, **accept everything**, but just not for the self, but **for dharma and God**.



Karma

कर्म

So,

What exactly is Karma?

The word **Karma**, just like the word Dharma, **has** always been used for **multiple meanings** in our culture depending upon the situation.

E.g:

Action, Kriya (Task), Vihit Karma (Duty), Reaction, Fruitive Result, Karma Yoga, Punya, Prarabdh etc.

But Primarily Karma word is used for two meanings,

1. Karma as **Actions**
2. Karma as obligatory **Duties**

Karma as Actions:

Any and **every little movement of our body and** thought in the **mind is Karma**. Each and every one of those Karma has consequences in the world, no matter how insignificant we might think it to be.

All such actions (**Karma**) has **two natures**,

Punya Karma:

When we enter into someone's destined quota of Sukh-Dukh and **give them more Sukh** or **take away their Dukh** in form of Physical, Mental, Economical, Spiritual wellbeing, that is called Punya Karma.

Paap Karma:

When we enter into someone's destined quota of Sukh and **give them more Dukh** or **take away Sukh** in form of Physical, Mental, Economical, Spiritual wellbeing, that is called Paap karma.

The amount of **Sukh (Pleasure) or Dukh (Pain)** caused to anyone by us, **comes back to us** in the same or increased amount. Most of the time **in increased amounts**.

Duality of Karma (द्वंद्व):

All our worldly activities consist of some amount of **Punya** and some amount of **Paap**. Most of the time they are not purely Punya or Purely Paap. They **can't be separated because of the complex nature of their existence.**

So no matter how good our intentions are, our actions are going to cause some consequences which are always going to be unexplainable.

That is why Krishna suggests Arjuna **never try to decode the intricacies of the Karmik reactions** and learn what is Karma, Vikarma and Akarma.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

Karma being our **duties prescribed in Shastras**, which majorly **causes Punya Karma.**

Vikarma being the **actions against our duties** prescribed in Shastras, which **majorly causes Paap Karma.**

Akarma being the **actions performed for the service of the Lord** purely for his pleasure, these **do not cause any kind of bindings of Karma.**

Furthermore in detail, it is explained in Dharma Chapter

Karma as Obligatory Duties:

Now,

In order to exist in the material world, we **living entities** have been readily granted and **are** continuously being **granted privileges** in form of material resources, efforts, blessings, honour, karma and much more gross and subtle things by various entities in whole existence.

And **we are all obliged to repay that.**

The duties designed to repay those are our Karma in form of Obligatory Duties.

There are two types of Karma,

1. **Laukik Karma** : Sharirik Karma :

Laukik Karma are the obligatory duties **to be performed while we are in this material world** in this material body. That is why Laukik Karma are also known as Sharirik Karma.
E.g: Personal, Family, Social Duties.

2. **Alaukik Karma** : Atmik Karma :

Alaukik Karma is the eternal duty of the Soul. Which are **to be performed eternally** as the Part and Parcel of God.
E.g: Bhakti, Gyan, Dhyana, Devotional Service.

The Laukik Karmas are further classified into:

1. **Nitya Karma:** Daily Obligatory Duties
2. **Naimittika Karma:** Occasional Obligatory duties (Only when required)
3. **Karma Karma:** Rites did to attain desired results
4. **Prayaschitta Karma:** Rites for expiation of sins like Candrayana Vrata
5. **Nishiddha Karma:** Forbidden action like killing, drinking
6. **Nishkama Karma:** Duties done without any fruitive desires

1. Nitya Karmas

We enjoy the **privileges** of birth, air, food, water, sunlight, education, honour, shelter etc and hence the regular performance of these Daily obligatory duties (Nithya Karmas) **repay** these debts and help us **overcome self-centredness and become humble.**

These rituals can be **performed by oneself** and **do not require** the services of a **priest.**

Nitya Karmas representing the Daily Obligatory Duties **for a Grihastha** (householder) includes the following:

1. Pratah Sandhya Vandanam (Morning)
2. Samitadanam (For Brahmachari)
3. Aupasanam
4. Agnihotram (For Agnihotris)
5. Agni Sandhanam
6. Deva-Rishi-Pitru Tarpanam
7. Brahma Yajnam,
8. Vaisva Devam
9. Bhagavad Aradhanam
10. Madhyamikam (Afternoon)
11. Sayam Sandhya Vandanam (Evening)
12. Pratyabdika Sraddham (Yearly Ceremony)
13. Ekadasi Fasting (For everyone)
14. Amavasya
15. Mahalayam

The **non-performance** of Nitya Karmas **results in** demerits and sometimes even **sins.**

2. Naimittika Karmas

Naimittika Karma are the **occasional obligatory duties** or rites that an individual needs to perform on special occasions.

The performance of rituals in this karma **requires priests** for proper conducting of Japas, Homas or for giving Daan (charity) as ordained in the scriptures. **Non-performance** of this Karma is said to **bear demerits** on the individual.

Naimittika Karmas for a Grihastha (householder) mainly includes the following main 16 Samskaras (40 Samskaras are mentioned in the Scriptures) and other Pitru Karmas:

16 Samskaras

1. **Garbhadana** - Conception rite
2. **Pumsavana** – Rite before Birth
3. **Simantonnaya**- Rite before Birth
4. **Jatakarma** – At Birth
5. **Namakaranam** – Naming ceremony
6. **Niskramana** – Baby's first outing, viewing the Sun
7. **Karna Vedana** – Ear Piercing rite
8. **Annaprasana** – Feeding
9. **Chaula** – Tonsure
10. **Vidyarambha** – Beginning of Studies
11. **Upanayan** – Sacred Thread
12. **Vedarambha** – Beginning of Study of Vedas
13. **Keshantha** – Shaving of Beard
14. **Samvartana** – Completion of Studies
15. **Vivaha** – Marriage
16. **Anthyeshti** – Death

6 Pitru Karmas

1. Preta Sraddham
2. Sapindikaranam
3. Sankramana Sraddham (Monthly)
4. Grahana Sraddham (Solar / Lunar Eclipse)
5. Sodakumbham
6. Nandi Sraddham

Others Naimittika Karmas

1. Upakarma (Avani Avittam)
2. Gayathri Japa

3. Kamya Karma:

Rituals done **for the fulfilment of desires** are called Kamya Karmas. As these are performed for individual desires, they are **optional and not obligatory**.

Although they still have to be performed, keeping up with the code of conduct laid by Dharma.

Examples of this Karma are,

- **Putrakameshti Yagna:** To obtain a child
- **Varuna Yagna:** To get rains in barren lands
- **Agnistoma, Agnicayana** etc.

These are good actions but are driven by personal desires. There is **passion and attachment behind this Karma** and the outcome of this Karma may be positive or negative resulting in strong reactions.

Since it is completely self-motivated it is said to be **undesirable for monks** or for those on the path of truth and knowledge.

4. Prayashchit Karma:

When a person realises that they have committed some Paap Karma knowingly or unknowingly, and are willing to **voluntarily atone** for it, they can perform Prayaschit Karma and **get rid of the sinful reactions** if done **with pure mindset** and proper rituals.

Prayashchit Karma can be in form of,

1. Prayers,
2. Pilgrimage,
3. Charity,
4. Yagya,
5. Fasting,
6. Tapa,
7. Sadhna or
8. Self-disciplinary action.

One should open up about his Paap Karma to his Guru and then **accept whatever** Prayaschit Karma **Guru advises**.

As the **purpose of Prayashchit Karma** is to **remove the sinful tendencies** which are the **root of all evil**. And since the impressions left on the mind by the act craves for repetition, this will lead to hell, unless the effects of the sinful conduct are removed by sincere prayer and acts of atonement like fasting, pilgrimage etc through **strict monitoring of the mind and senses**.

True atonement is achieved only when inner purity and harmony are restored. The **Prayashchit Karma** are optional as it **depends on** the individual's proportion of guilt and regret suffered on the sinful act and his **determination to make himself pure and holy**.

5. Nishkama Karma:

Nishkama Karma are the **actions performed without any expectations** for the results or fruits of the actions. Thus are selfless and desireless and form the central core message of **Karma Yoga** to the path of liberation.

Working without any motives or expectations can be possible only if nonattachment is practised. **Attachment is the root cause of all sorrow** hence all actions must be performed with a spirit of dedication to the society and ultimately the Lord.

Some results of Karma are immediate as if a finger is cut it bleeds, while **others take time** to fructify as if a mango seed is planted the tree takes many years to bear the fruit.

Nishkaam Karma does not create bondage and **releases man from bondage** and puts him on the path to liberation.

Just as Draupadi is said to have torn a piece of her sari to tie the bleeding finger of Krishna, the Lord is said to have returned it a thousand-fold by materialising a long sari to save her honour years later.

Thus actions need to be performed only with **selfless and pure intentions** with total faith in the saying 'As you sow, so shall you reap' with **no expectations of the result**.

6. Nishiddha Karma:

Nishiddha Karma are the Karmas that are **forbidden and prohibited** by the scriptures and should be totally avoided by an individual.

Some of those are :

1. **Killing,**
2. **Stealing,**
3. **Gambling,**
4. **Intoxication,**
5. **Illicit sex and more...**

Apart from these, there are many more **other categories** and types of Karma according to various factors.

E.g: Sattvik Karma, Rajasik Karma, Tamasik Karma, Kayik Karma, Mansik Karma, Sanghik Karma, Kartavya Karma, Niti Karma, Shrouta Karma, Smarta Karma, Pauranic Karma, Vidhayak Karma, Shreyas Karma, Preyas Karma etc..

Now,

According to all this **Karma**,
the **living entities keep wandering** throughout this vast
entire **universe eternally**. Some are elevated to upper
Lokas (realms) and some into lower realms according to
their level of consciousness and karmic qualifications...

so let's understand...



If,

you have **ever attended** any kind of **Yagya ceremony**,
these words will sound familiar to you,

If not, you may have heard these in the Ramayana serial...

...जम्बूद्वीपे भरतखण्डे आर्यवर्ते भारतवर्षे...

...Jambudweepe Bharatkhande Aryavarte Bharatvarshe...

Do you know what mantra is this?
and why is it recited in every Yagya ceremony?

Well,

it is called **Sankalp Matra**,

It is recited at the start of the Yagya ceremony,
in the simplest terms,

it gives **our venue and time in our Universe**.

The exact information of **Where** and **when** exactly is that
Yagya happening. The mantra recitation is a ritual
to make sure that the Yagya is recorded in the celestial
records of Demigods.

So in order to understand that,
we need to **understand the map of our Universe**.

Shall we?

But, before we start getting in, first learn some

Basics of Vedic Cosmology...

- From actual complete material existence, **we can only perceive the part which is meant to be perceived** by our material senses.
- And that part too is perceived **only the way Demigods wants us to perceive as.**
- **Our material senses can perceive** existence only in **three dimensions.** Further dimensions are not perceivable through our limited senses.
(Some says there are a total of 64 dimensions)
- **Human visions see only gross aspects** of the universe with much fewer details compared to **celestial vision** which can **see** and perceive the universe in greater dimensions with **subtler aspects** of it.
- This creates **dimensional boundaries** that humans can't cross. Though there are **two ways** one can cross the dimensional boundaries & access the greater earth.
 - **Acquire** the required **Karmik qualifications**
 - **Get blessings from** someone who already has the qualifications. E.g : **Demigods, Revered Sage etc...**
- The complete existence is told to be '**Achintya**' in nature. This means it **can not be** and is **not meant to be** completely **understood** by, not even by Brahma.
- Shastrik explanation is a **simplified version for us humans**, who are limited in **3 dimensions**, where we perceive the earth as a mere Globe, but it is much greater than that for the multidimensional celestial vision.

So,

the **Bharat Varsha** that we think of today as India, **isn't the complete Bharat Varsh** according to Shastras.

It is not even Bharat Khand.

Bharat Khand starts all the way up **from** the current day **Israel** down to **Indonesia**.

Which is just one of total **9 Khandas**:

1. **Aindra Khanda**
2. **Kaśeru Khanda**
3. **Tāmraparṇa Khanda**
4. **Gabhastimat Khanda**
5. **Nāga Khanda**
6. **Saumya Khanda**
7. **Vāruṇa Khanda**
8. **Gāndharva Khanda**
9. **Bhārata (Kumārikā) Khanda**

All nine together make Bharat Varsh,
which is the whole perceivable earth that we can observe.

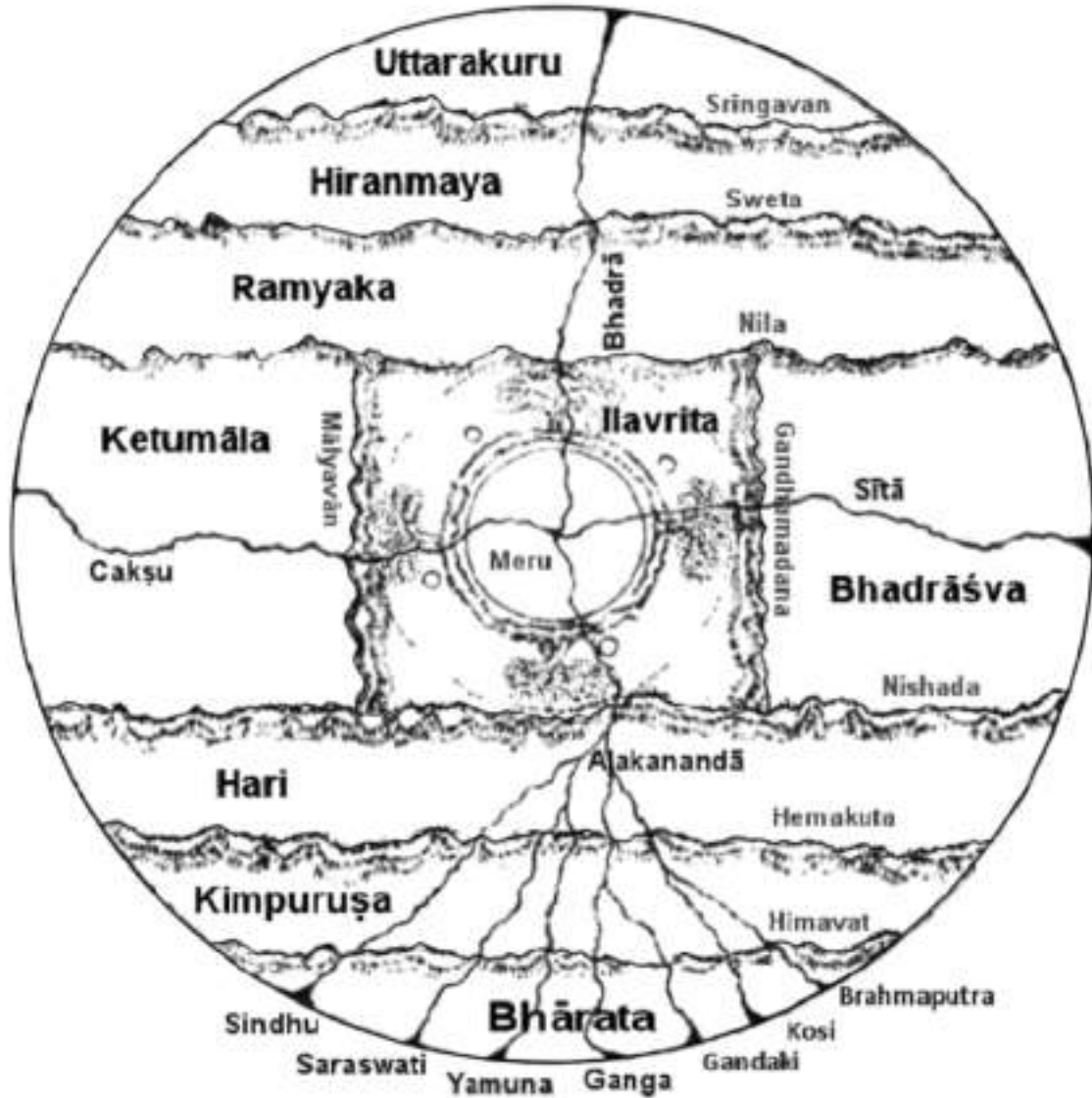


Now,

that **Bharat Varsha** is just **one Varsha** of a total of **9 Varsha** separated by **8 mountain ranges** on **Jambudweep**.

That too the **smallest one** on the **southernmost end** of **Jambudweep**...

JAMBŪDVĪPA



9 Varṣas, 9 Mountains & Major Rivers

Yes, that **smallest Varsha** on the **southernmost end of Jambudweep** separated by **Himalaya** Mountain ranges is our **Bharat Varsha (Whole perceivable earth)**.

Each of the **other 8 Varsha** is inhabited by **semi-celestial people** who **worship** a form of **Lord Narayana** as the presiding deity of that particular Varsha.

Those **9 Varshas** and their presiding deities are :

1. **Ketumula Varsha** : Lord Pradyumna (Kamdeva)
2. **Hari Varsha** : Lord Narsimha
(Here lives Prahalad Maharaja)
3. **Ilavrita Varsha** : Lord Sankarshana
(Here lives Lord Shiva with Mata Parvati)
(The real Kailash is situated here in Ilavrita Varsha)
4. **Uttar Kuru Varsha** : Lord Varaha
5. **Hiranyaka Varsha** : Lord Kurma
6. **Ramyaka Varsha** : Lord Matsya
7. **Kimpurusha Varsha** : Lord Rama
(Here lives Hanumanji with his whole Vanarsena)
8. **Bhadrasva Varsha** : Lord Hayagriva
9. **Bharata Varsha** : Lord Nara- Narayana

Seperated by **8 Mountain ranges (L*W*H)** named :

1. **Sringavan** Mountains : 60,000 * 2,000 * 10,000 Yojan
2. **Sveta** Mountains : 81,500 * 2,000 * 10,000 Yojan
3. **Nila** Mountains : 93,300 * 2,000 * 10,000 Yojan
4. **Malyavan** Mountains : 34,000 * 2,000 * 10,000 Yojan
5. **Gandhamadana** Mount. : 34,000 * 2,000 * 10,000 Yojan
6. **Nishada** Mountains : 93,300 * 2,000 * 10,000 Yojan
7. **Hemakuta** Mountains : 81,500 * 2,000 * 10,000 Yojan
8. **Himalaya** Mountains : 60,000 * 2,000 * 10,000 Yojan

1 Yojan is sometimes taken as 8 kms.

sometimes 14 kms. Exact amount is still unconfirmed.

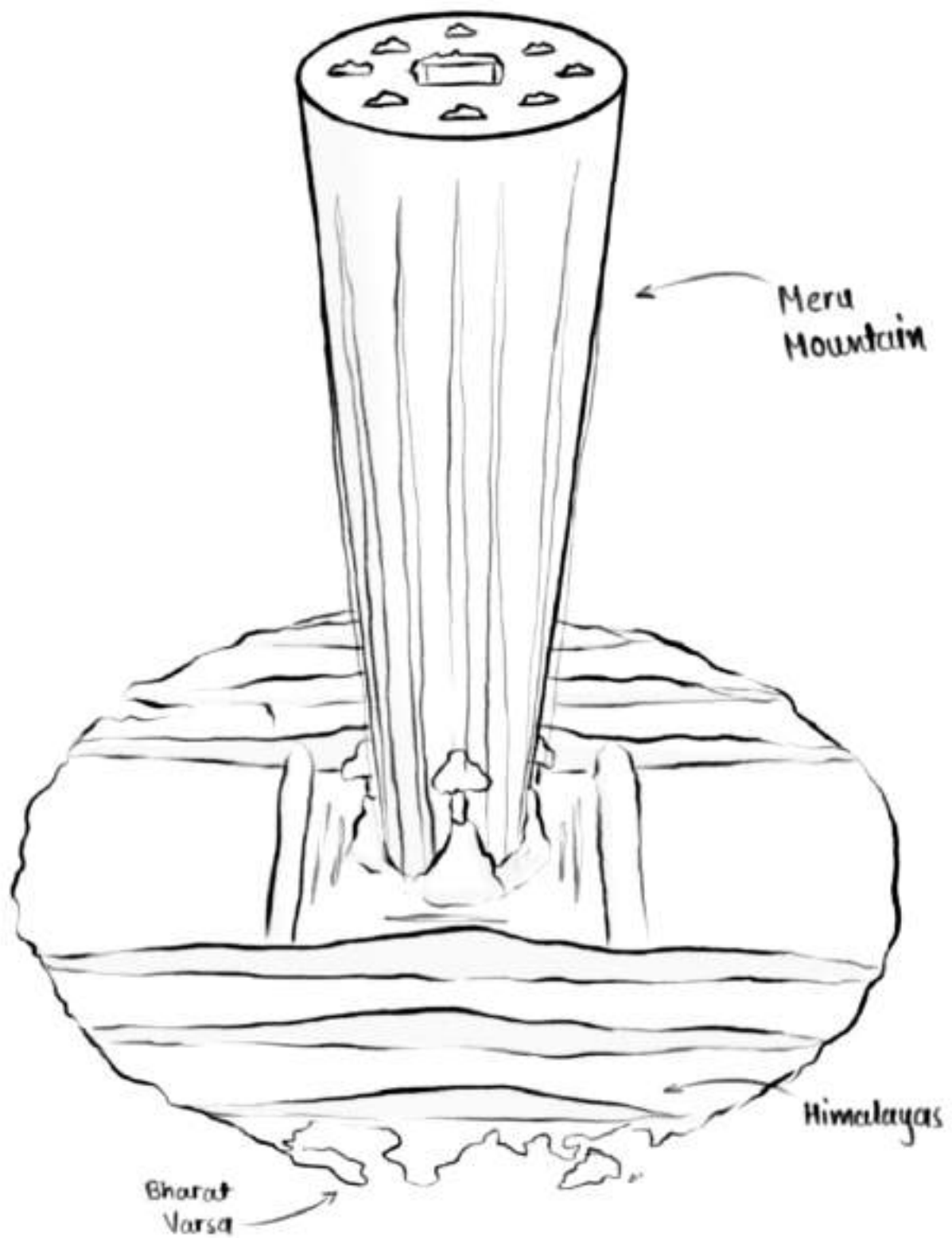
In the **middle of Ilavrita Varsha**,
as the **pivotal shaft of Jambudweep**,
stands the **king of Mountains**,

Sumeru: the Golden mountain.

- Sumeru is made of **pure celestial gold**.
- The shape of Sumeru is an **inverted cone**, exactly like the **lotus pericarp**. It is the **cosmic axis** and exact **centre of the whole universe**.



- In Gita 10.23, **Krishna** says,
मेरुः शिखरिणामहम्॥
'Among the Mountains, **I am the Meru.**'
We can safely say that the centre of the Universe is lord Vishnu, not us.
- The **universal directions are decided** according to the **position of Sumeru**. Wherever you are standing, the direction in which the Sumeru stands is North. And accordingly other nine.
- Meru is the **pathway to** higher realms like **Swarga**.
- The total height of Sumeru is 1,00,000 Yojana.
- 84,000 Yojana above earth plane and 16,000 below.



Mount Meru on Jambudwip

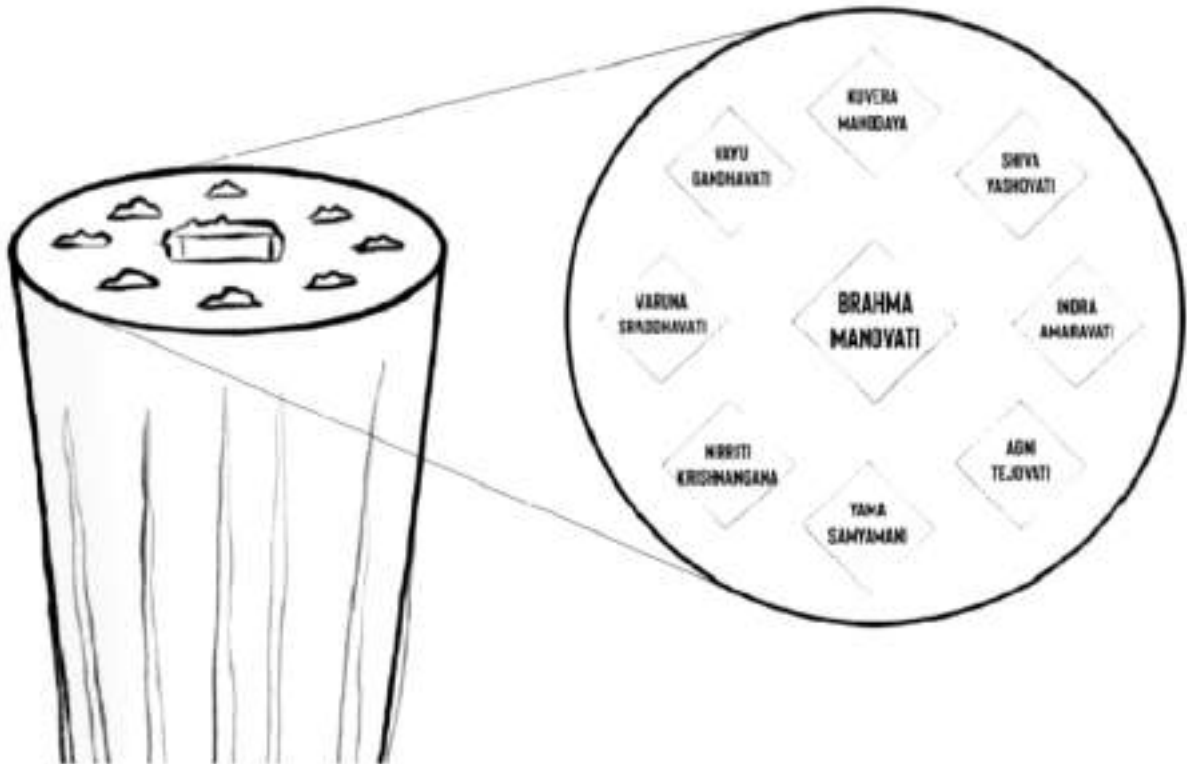
On top of Mount Meru,
is the vast city of Lord Brahma, known as **Brahmapuri**.

Surrounding Brahmapuri are **8 cities** of **eight** principle **Lokapalas** in their respective directions who are the rulers of those directions.

Aṣṭa-Dikpāla : 8 Lokapālas

Guardians of Eight Directions

1. **Kuvera** (North) - Mahodayā
2. **Yama** (South) - Saṁyamanī
3. **Indra** (East) - Amarāvati
4. **Varuṇa** (West) - Śraddhāvati
5. **Īśāna - Śiva** (Northeast) - Yaśovati
6. **Agni** (Southeast) - Tejovati
7. **Vayu** (Northwest) - Gandhavati
8. **Nirṛti** (Southwest) - Kṛṣṇāṅganā



Now,

The Jambudweep is surrounded by a **Saltwater Ocean** called **Lavanya Samudra**. Which is surrounded by the concentric island called **Plaksadvipa**. Which again is surrounded by an **ocean of celestial Sugar cane juice**.

Similarly, there is a total of **7 concentric islands** surrounded by **7 Concentric oceans** of different celestial fluids. Where each one is **double the size of the last one**.

7 Islands : 7 Oceans : Width in Yojana

1. **Jambu Dweepa** : Salt water : **1,00,000** Yojana
2. **Plaksa Dweepa** : Sugar Cane Juice : **2,00,000** Yojana
3. **Salmali Dweepa** : Liquor : **4,00,000** Yojana
4. **Kusa Dweepa** : Clarified Butter : **8,00,000** Yojana
5. **Krauncha Dweepa** : Milk : **16,00,000** Yojana
6. **Saka Dweepa** : Emulsified Yogurt : **32,00,000** Yojana
7. **Puskar Dweepa** : Sweet Water : **64,00,000** Yojana

Here Garuda lives on a 1100 Yojana tall Salmali tree

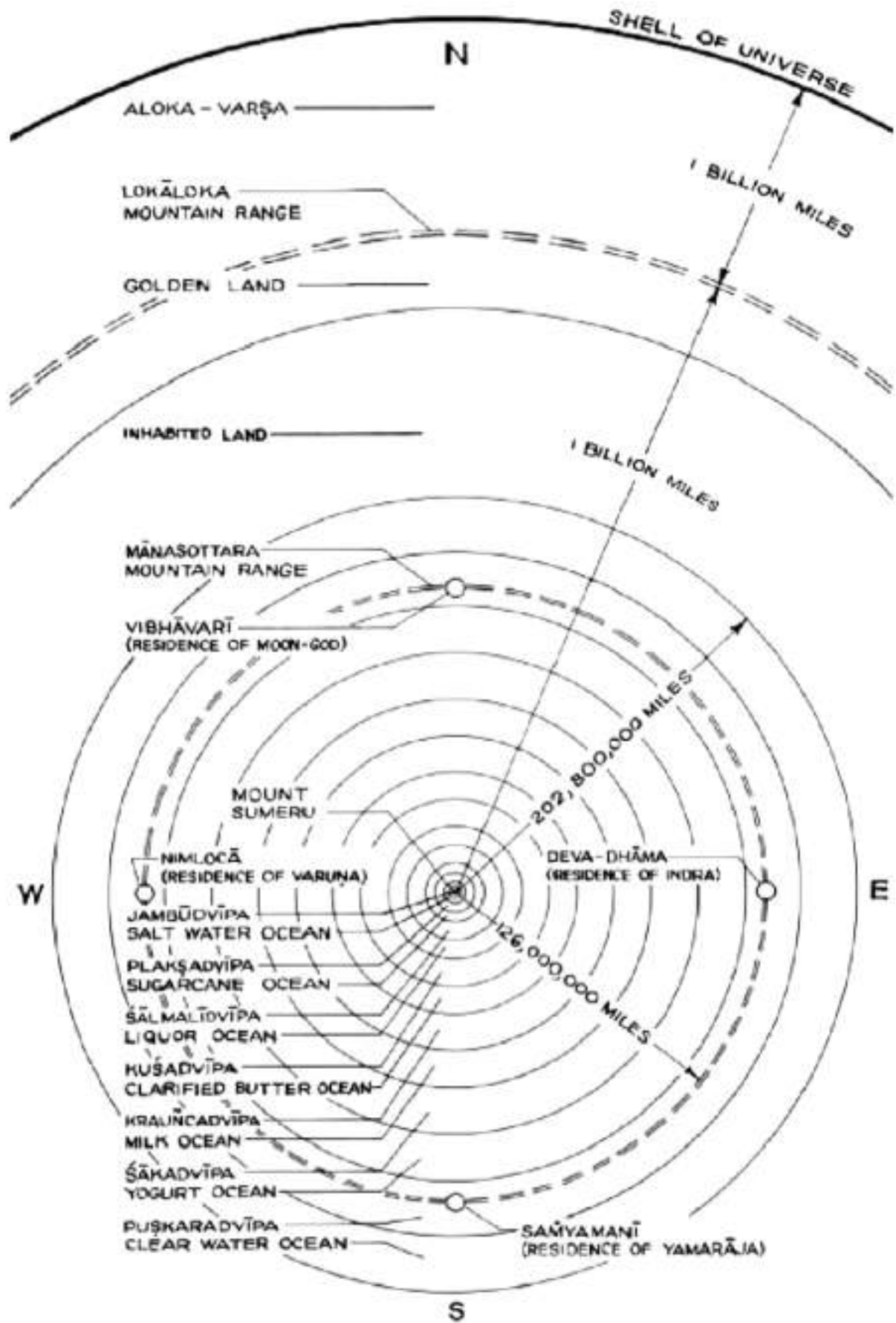
Here Lord Brahma has one more divine resident Lotus
Also Lord Varuna's Nim Loka is here
and Lord Indra's Dev Loka is here

Then starts,

Manasottara Mountains : **10,000** Yojana
Loka varsha (Gold Land) : **157,50,000** Yojana
Lokaloka Mountains : **822,00,000** Yojana
Aloka Varsha : **12,33,00,000** Yojana

All these Islands, oceans and Mountains collectively make **1 Billion miles** radius worth,

BHUMANDAL, also known as **BHURLOK**.



**Bhumandala Structure with
7 Concentric Dwipas and 7 Celestial Oceans**

This Bhumandal,

is one of a total of **14 Lokas (Realms)** one on top of other.

6 Upper lokas :

Satya Loka :

Brahma Loka:

Home of Bramha and Saraswati. Above this is the End of the Material Universe and the Start of the Vaikuntha.

Tapa Loka :

Brahma's first mind born children, four Sanat Kumars (Sanat, Sanaka, Sananda, Sanatana) live here.

Jana Loka :

Current and Past SaPtarshi live here with their wives.

Mahar Loka :

Future Saptarshi, Brahmarishi and Maharishi who have done severe austerities live here. eg. Rishi Kanva, Rishi Richika, Rishi Markandeya, Rishi Vyasa etc.

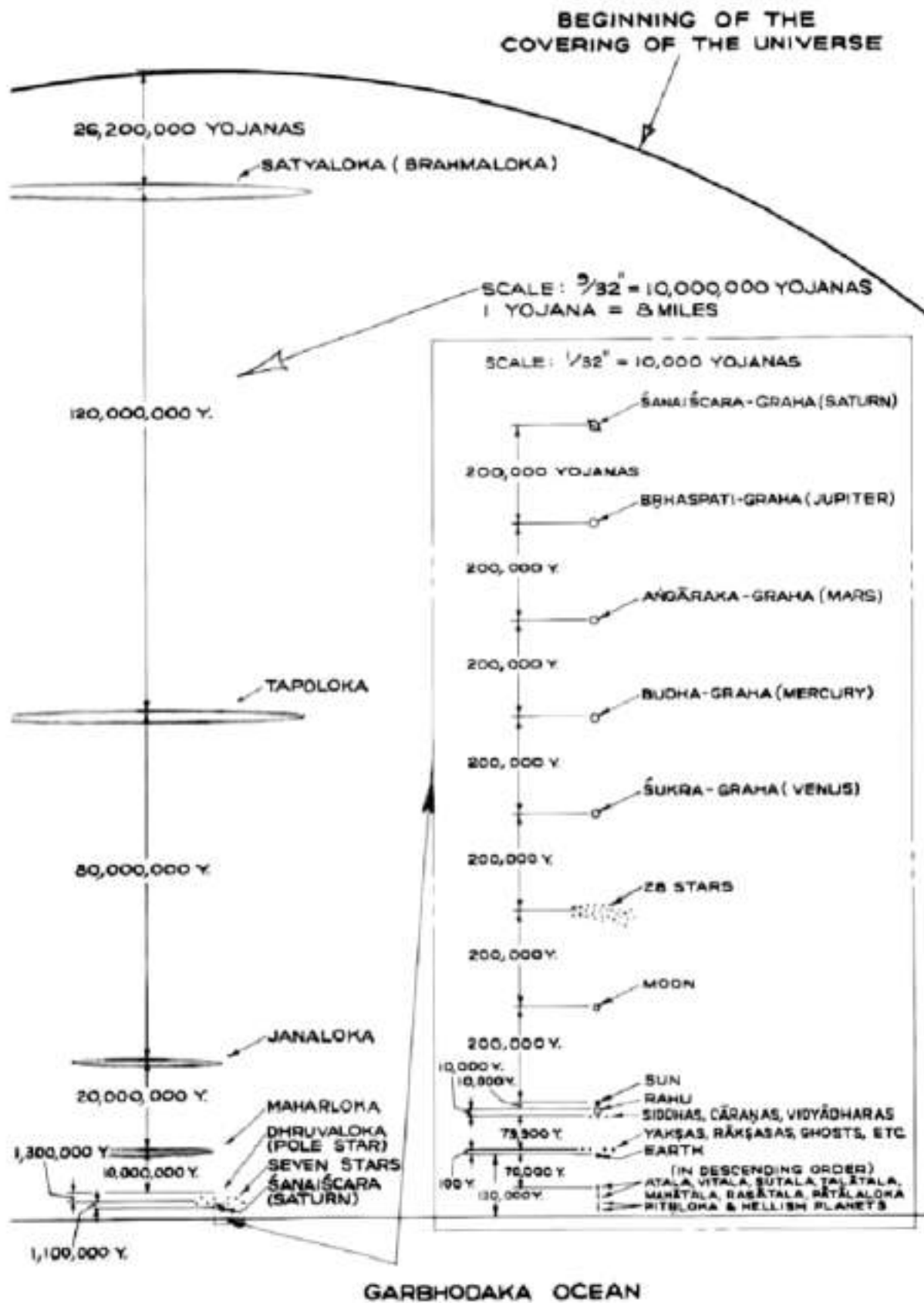
Svar Loka :

Swarga Loka : Indra Loka:

Home of Lord Indra and Other Devtas. Indradeva lives here with his wife, brothers and stepbrothers and their wives. Adityas, Gandharvas, Maruts, Rudras and Vasus.

Bhuvar Loka :

The space between Bhuloka and Swarga Loka is called Antariksha or Bhuvar Loka. Yakshas, Rakshasas, ghosts and pretas live here. The Navagraha Planets, **Surya** (Sun), **Chandr** (Moon), **Mangal** (Mars), **Buddh** (Mercury), **Brihaspati** (Jupiter), **Shukr** (Venus), **Shani**(Saturn), **Rahu** and **Ketu**, all circumference path are in Bhuvar Loka.



Positions of 6 Upper Lokas and 9 Grahas

Then comes our very own,

Bhu Loka :

Mrityu Loka : Prithvi Loka : Earth :

Here lives, us, the mortal **humans** and animals.

This is the only place in the whole wide universe where exists the **Karma bhumi** is called **Bharat Varsha**.

Which is the **only place** in the whole universe where a **person can perform karma** or tapa and earn fruits to enjoy in the greater realms.

OR

He can **perform yoga** and get out of the material existence itself, **get moksha** and go to the eternal spiritual world.

Which is **impossible** to do even **in the Svarga Loka**.

Therefore even demigods want to birth in the fortunate lands of Bharat.

All other places in the whole universe are either **Bhoga Bhumi**, where people **enjoy** the highest levels of **pleasures**; or are **Paap Bhumi**, where they are **punished for their sinful activities**.

Apart from the people in Bharat Varsha, nobody has to do any hard work for their livelihood. They are **not subjected to the changes** occurring **due to knowledge, longevity, complexion, strength, wealth and descendants**.

Everywhere else, they all get these things by mere wishes. They **do not suffer** from **diseases, fatigue and old age**. Their lives are meant to **enjoy** various types of **pleasures**.

On top of that, **in Bharat Varsha, only the effects of the cycle of four Yuga** exists. **Everywhere else** on the whole Bhumandala **only Treta Yuga** exists and people live an average of 10,000 years.

7 Lower Lokas : Pataladi Saptaloka

Atala Loka :

Here Danavas are Ruled by Bala, Son of Maya Danav.
Atal is Inhabited by Beautiful Seductresses.

Vitala Loka :

Here lives Bhoota Ganas ruled by Bhava (Shiv) Bhavani.
They live their opulent lives Mining and Collecting Gold.

Sutala Loka :

Here live asuras ruled by Bali Maharaj who was defeated by Vaman dev and was allowed to Rule this World. Vaman dev himself still guards the gates of the palace of Bali.

Talatala Loka :

Here lives the famous demon Architect Maya Danava and his family. He was the Father of Mandodari, Ravana's wife. When Shivji destroyed three Cities of Tripura, he gave Talatal to Maya danav to Rule and promised to protect him. Bala is Maya Danav's Oldest Son who is ruling Atala.

Mahatala Loka :

Here live many Hooded Nagas in a peaceful happy life in the thought that they are far from their enemy, Garuda. They are led by Takshka, Kaliya, Sushena and Kuhaka.

Rasatala Loka :

A world where Davanas and Daityas live. Who are eternal enemies of Devas. They live in holes and caves like Nagas.

Patala Loka : Naga Loka :

Here lives Nagas with many Hoods led by Vasuki. (One that is hanging around Shivji's neck) They have Nagamani on their hoods which light up the Darkest of all the worlds.

Below Patala Loka, on the south is situated,

Naraka Loka : The Hell

Nearby is the **Pitrloka**, where our Pitrus, (dead ancestors) headed by **Agniṣvāttā** reside. Yamaraja lives and delivers justice from here. There exist **28 hellish realms** here :

1. **Tamisra** : darkness
2. **Andhatamisra** : Darkness that Blinds
3. **Raurava** : Hell of rurus
4. **Mahaurava** : Hell of huge rurus
5. **Kumbhipaka** : Cooked in a Pot
6. **Kalasutra** : Thread of death
7. **Asipatravana** : Forest of sword-like leaves
8. **Sukaramukha** : Hog's mouth
9. **Andhakupa** : Blinding well
10. **Krimibhojana** : Food of worms
11. **Samdamsa** : Hell of pincers
12. **Taptasurmi** : Red hot Iron Statue
13. **Vajrakantaka-salmali** : Trees with thorns like Vajras
14. **Vaitarani** : Hellish river
15. **Puyoda** : Water of pus
16. **Pranarodha** : Obstruction to life
17. **Visasana** : Murderous
18. **Lalabhaksa** : Saliva food
19. **Sarameyadana** : Deadly Sarama dog's hell
20. **Avicimat** : Waterless & Waveless
21. **Ayahpana** : Molten iron drink
22. **Ksharakardama** : Acidic Mud
23. **Raksogana-bhojana** : Food of Rakshasas
24. **Sulaprota** : Pierced by Spears
25. **Dandasuka** : Hell full of snakes
26. **Avata-nirodhana** : Poisonous fire hell
27. **Paryavartana** : Hell of Deadly eye plucking birds
28. **Suchimukha** : Hell of body stitchers

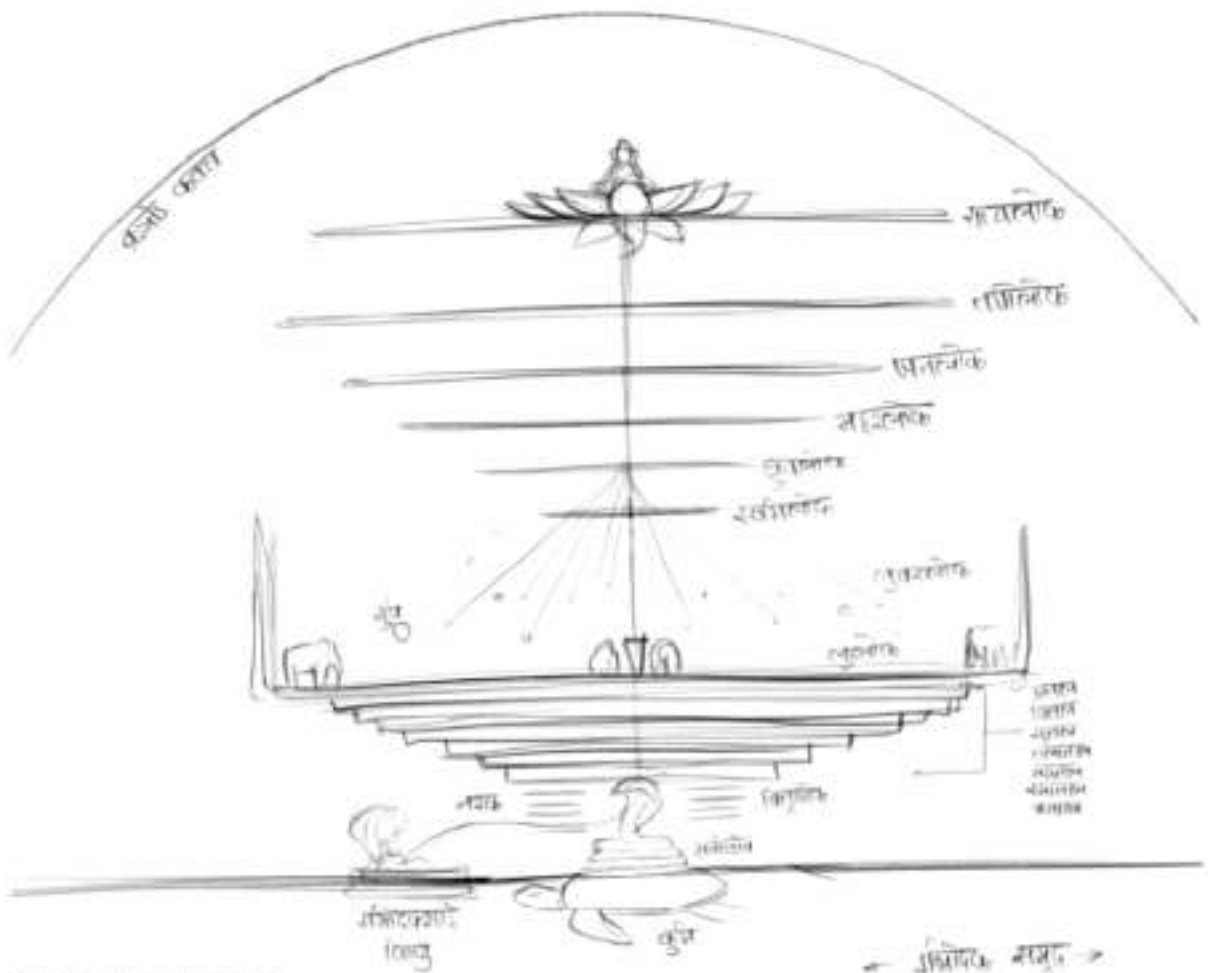
Now,

This **whole creation** of 14 lokas is resting **on** the hood of **Anant Shesh**, who is **sitting on** the back of **Kurma** (Tortoise) while singing the infinite pastimes of Lord Visnu to four Kumaras.

The Kurma is **floating in** the **Garbhodaka Ocean**, which is filled with **cosmic waters of Garbhodaksai Visnu's** body and it **fills half of the Brahmand**.

On top of that is resting **Garbhodakshai Visnu**, from whose **navel sprang** the lotus. On the stem of that lotus, **Lord Brahma** built 14 Lokas.

The **top** of which is the **Satya Loka** where, Lord Brahma is sitting on the divine lotus in which he was born.



Scales constrained

And all of this exists inside the,

Brahmānda : Brahm+Anda:

The Universal egg

which is hollow from inside and
has 7 **huge coverings** of 7 **different elements**.

Each covering is **10 times larger** than the last one.

Saptabhir daśa-guṇottarair aṇḍa-kośaḥ

1. **Earth** : 40 Billion Miles
2. **Water** : 400 Billion Miles
3. **Fire** : 4 Trillion Miles
4. **Air** : 40 Trillion Miles
5. **Sky** : 400 Trillion Miles
6. **False Ego** : 4 Quadrillion Miles
7. **Mahat Tattva** : 40 Quadrillion Miles

All 7 layers together make

44 Quadrillion 444 Trillion 444 billion miles.

Deep within this 7 layered **golden egg** called Brahmand, is
situated our tiny **14 Loka** realms,
in the middle of which is the tinier **Bhumandala**,
in the centre of which is the tiniest **Jambudwipa**,
with the Golden **Mount Meru** in centre,
at south which is our small **Bharat Varsha** of 9 Varshas,
one of 10 Khand of which is **Bharat khanda**,
in which

YOU,

a **very fortunate soul**, who got hands-on the B.O.S.S.,
are **taking** this **divine knowledge** of Cosmos given by the
servant of the servant of the servant of... ..the servant (Me)
of the personality who made all this you are going crazy just
by reading about. *Imagine seeing all this someday!*

But wait,

this isn't over yet.

This happens to be just **ONE Brahmand**.

Ours. Which is actually the **smallest one**.

Here is where it gets even more interesting,
as here is where starts,

MULTIVERSE!!

Yes,

we are not the only Brahmand that exist. There are **many millions and billions of such Brahmand** simultaneously **floating in the Karan Sagar** (The Causal Ocean).

Some of them are **10 times bigger than ours**,
some **1000 times**, some **10,00,000** and some **even more**.

And all **those Brahmand** has that many times bigger **Lokas**, Bhumandalas, Sumerus, Jambudweepas, and hence exists **infinite such Brahma, Visnu, Shiva, Demigods** taking care of ultra infinite Humans and all the living entities.

The **bigger the Brahmand**, the **more the number of heads its Brahma has** E.g, Our Brahmand being the smallest, our Brahma has 4 heads, there are others who have 100, some has 1000, some 10,000 and some has even million heads.



Dwarika Leela

When Brahma came to meet Krishna in Dwarika, he told the doorman to ask which Brahma has come?

After coming in Brahma questioned him, 'Why did you inquire that which Brahma has come? Is there any other Brahma there?'

Hearing this, Krishna smiled and closed his eyes and in moments unlimited Brahmas arrived there. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

Brahma saw he is just a rabbit among many elephants.

All these **Brahmand** simultaneously has **come out** of the pores of the **body of Karanodaksai Visnu** lying in Yoga Nindra in the Karan Sagar.

Every time he **exhales**, innumerable **Brahmandas** **come out** and every time **he inhales**, they **all go back** into his body.

And as soon as all Brahmandas go back in, he again exhales and millions of Brahmandas again come out.

He has been breathing like this since eternity and this cycle of material existence just keeps going.



This is how the Multiverse works according to Brahmanda. And there is another multiverse according to time. How? I'll tell you about that in Chapter 9 : Kaal (Time)

Now,

Sum total of all this makes the material existence, which is 25% of Total existence.

From here starts the spiritual existence, which is 75% of complete existence.

The spiritual world starts from the bright effulgence of

Brahma Jyoti :

Which is the divine **effulgence of the Spiritual world.**

Which **consists of one** of the three **spiritual qualities,**

Sat (Eternity), but does not have the remaining two,

Chit (Consciousness) and the most important one,

Ananda (Bliss).

Brahma Jyoti is the **moksha place of people who meditate**

on nothingness (Nastik Darshnik) and

who gets Mukti by getting killed by the hands of the lord.

Crossing that the very first Dhama is our very own

Nitya Kailash :

the **residence of Bhagavan Sada Shiv,**

the **eternal form of Lord Shiva,** from him, comes all the

parts of Rudra and Shankar in all the universes. Here he

lives eternally with Maa Jagdamba Uma Parvati and his

dear **devotees.**

Crossing that starts the

Ayodhya Dhama : Saket Loka :

where lives the **eternal form of Lord Rama with Maa Sita.**

Around Ayodhya, there are **innumerable Dhama** of all the

infinite expansions of Lord Narayana. These include

Dhama of Narsimha dev, Varaha dev, Matsya Dev etc. Sum

total of all these Dhama becomes,

Vaikuntha Loka.

From there starts the boundaries of

Dwarika Dham :

where **Krishna lives in the Aishwarya Bhava** with the souls who love him in that form.

Then comes,

Mathura Dham;

and finally,

Goloka Vrindavan Dham.

Sum total of all these Dhama becomes

Madhurya Dhama.

Here is where **Bhagavan reciprocates to everyone** in the most personal form, **in one's eternal relationship with him.**

One can be a childhood **friend** with whom he plays all kinds of games at the bank of Yamuna.

Or a **lover** with whom he plays ras Leela,

Or a **father** who wants to love him with fatherly love,

Or a **mother** who wants to love him with all the motherly love (Putna got this moksha position after she tried to kill him with her poisoned breasts, now she can really feed him with all the love),

or as a **son**, as a **daughter**, as a **wife** or just as a **citizen** in his Nagari, who just can't get enough of **watching him perform** the most **beautiful Leela** pastimes **every day.**

In all these forms, there is a **constant exchange of love** unending love happening **between God and his devotees.**

Which is the ultimate happiness,
a soul is meant to achieve.

How is the Spiritual world?

We in India know that the whole **spiritual world** is many times addressed as **Vaikuntha**.

Kuntha means the **place of Anxiety**.

That is why the **material world** is called **Kuntha Jagat**, as it is **filled with Anxieties and miseries**. because here we are **bound by birth, death, old age and diseases**.

But in the **spiritual world**, there's **no** question of those four **miseries**, so it is completely **free from Anxieties and miseries**, hence is called **Vaikuntha**, which means free from Anxieties and miseries; and full of **joy and bliss**.

The beauty of the spiritual world is described by Shastras as, '**Anything beautiful** or great that we have ever seen, felt, experienced **in this material world** is just the perverted **shadow reflection of the spiritual existence**.'



Chaturbhuj Devotees worshipping Lakshmi Narayana in Vaikuntha

Everything and **everybody** in Vaikuntha **possesses** the **topmost** level of **beauty, strength and skills**, which **they** all **use in the service of the Lord**; as they don't have any other occupation than to serve God.

There is **ample opulence for enjoyment** and they need not labour to achieve them. Anything they need is **provided by wish-fulfilling desire trees** called **Kalptaru**.

Though they still don't use that for their own pleasure, as **they have tasted the highest** form of **pleasure**, hence they **aren't** at all **interested in any sensual pleasure**.

And as **they are** completely **free from lust, anger, greed, envy** etc anarthas, nobody is of dual nature. **They are** all **honest, spontaneous, pure and full of love** in their dealings with each other.

This is our eternal home.

This is **where we always belonged to**.

Knowingly or unknowingly **this is the experience** that **we are looking for** in everything, everyone, and every act we are blindly performing in the material world.

And as **we can't find it**, we always **stay unsatisfied**.

But we know that **such feeling exists**, that is why **we don't stop hankering** to find and **do all sorts of things** in the material world **to get this**.

Though, the **Sadhu, Guru and Shastras** **open our eyes** and **show us the reality** so that we **stop hankering over the illusive happiness** provided by Maya and **start working towards the real happiness** provided by God.

Nityo Nityanam, Cetanas Cetanam,
Eko Bahunam, yo vidadhati kaman.

But,
if we had such a perfectly beautiful life,
**how did we end up in this
miserable material world?**

Well,
Our **EGO**.

Yes, take **God** as a **loving wealthy father King** who **wants**
nothing but **his son to live happily** with his family and
enjoy everything that he has.

But the **egoistic son wants to enjoy separately** on his own.
Where he forgets that the **source of his happiness**
is his father and family.

So one day he tells his father to **give him a portion of his
property** and let him enjoy it separately.
Father says, 'Why a portion? Everything here is yours to
enjoy, stay with family and enjoy everything with us.'

But **NO**. He **wanted his father's money, but not father.**

(Just like Duryodhan wanted Narayani Sena,
but not the Narayan himself)

He leaves his own home, goes out in the outer world
and **spends all the resources trying to enjoy making new
friends he found on the way, and** eventually ran out of all
the money and all his friends left.

Now, being someone who was raised in the most opulent
facilities of his father's palace, he had to ask some butcher if
he would give him shelter. The butcher said, 'Okay, I will let
you live on my farm, but you will have to live in the barn
and eat whatever leftover we give you.'

He agreed.

He had to **live in the filthiest** pig barn, sleep on the dirty floors and **eat the leftover** pig food, because of which he even became **diseased** with various diseases.

After years of such struggle, he learnt that if he somehow **impresses** the butcher **with his day and night of hard work**, the butcher would give him two peanuts that day. Those **two peanuts** became the best **of happiness** for him.

So he would make all kinds of **hard efforts to get those two peanuts** and collect them in a bag in the barn corner, thinking he will **enjoy them all together** once they are a handful.

But **after collecting for months**, either **some pig** would find and **eat those** away, or **some squirrel** would **snatch** those, or they'd **fall** in the mud and pigs would squash those **deep in the mud**. And he would **again start collecting from the start**.

One day while he succeeded to fill the **whole bag of peanuts** but a **pig snatched** it and ran. He ran behind him and started **fighting to grab his bag of peanuts** from that pig. Here **his father** was passing by and **saw his son in this pitiful situation**. He went to him and **requested him to stop fighting for a handful of peanuts, leave that miserable place and come back home and live the happy, prosperous life he was meant to live**.

But **he wouldn't give up his attachment** with those **peanuts** thinking he has done so much to collect those peanuts, he can't leave all that behind that **he has earned by his months of hard work**.

But if he just **gives up that little bag of attachment peanuts and his ego and desire of being the superior controller**; and just **take the shelter of his father**, he will **welcome his son with open arms** and the son will get a **million times more and better happiness** than the ones in that leftover food and handful of peanuts.

All it will take for him to return back to his home **is a choice.**

That is **what has brought him here**,
that is what **will take him back.**

but will he go?
will he choose his gracious **loving father**,
over his false ego and temporary attachment?

Well, the real question is not that will he?
The real question is,
will you?

Yes, just like that son, **every soul is given the independence** either **to choose to love and serve God (father) and enjoy with him** or **to be away from God and try to enjoy by himself by struggling for so-called illusory enjoyment (peanuts) in this material world (The Butcher Barn).**

Well, for now, **we clearly have chosen the latter one**,
hence we are struggling in this universe of the repeating chakra of Birth and Death **since Time immemorial.**

But the **choice can be changed** anytime and we can choose to **take the shelter of our eternal father** मामेकं शरणं ब्रज & go back to our eternal home, back to God, Any TIME!

Speaking of time,

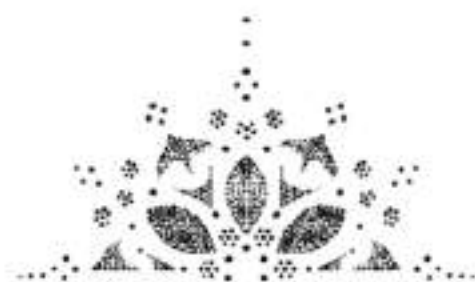
What is time?

Why does time exist?

How does time even work?

Well,

I guess it's time, to understand time!



Time

काल

What is time?

Time is one of the **instrumental energies of God** which acts on the will of God to **bring changes in existence**. It **works differently in the material and spiritual world**.

Just like God and souls, time was **never created** and will **never be destroyed**. In fact, it is one major function of time to **create** and **destroy** material existence.

This is why it is called,
Kaal.

Who is Kaal?

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो ॥ BG : 11.32
I (Krishna) am mighty Time,
the **great destroyer of the worlds**.

What is the function of Time?

Though the **common function of time**, in both worlds is to **track the chronological order of happenings in the existence**.

Two characteristics of Time are :

1. **Non-linear Nature**
2. **Cyclic Nature**

Non-linear nature of time:

The **experience of time is Non-linear** in nature. Time feels different to different people in different circumstances. **Depending upon the interest and investment of thought, the same amount of time feels lengthened or shortened.**

For instance,
The same math class of **40 minutes feels like 4 days** to the person who is not interested or invested in that class.

And that same **40 minutes will feel like only 4 minutes** to the person who is deeply interested and invested in that.

Cyclic nature of time:

The nature of the **flow of time is cyclic**.
Hence, it is called **Kaal Chakra**, the wheel of Time.

But,
the **modern calculation of time fails to conclude the cyclic nature** for the bigger units of it. For instance,

Every second repeats itself every 60 SECONDS.

60 Seconds = 1 Minute

Every minute repeats itself every 60 MINUTES.

60 Minutes = 1 Hour

Every hour repeats itself every 24 HOURS.

24 Hours = 1 Day

Every day repeats itself every 365 DAYS.

365 Days = 1 Year

Every year repeats itself in?? ..what..??

But the **Vedic calculation concludes it perfectly!**

Let us see how,

Quantum level Vedic Measurements of Time

1 Kriti कृति = 34000th part of a second

1 Truti त्रुति = 300th part of a second

2 Truti त्रुति = 1 Lav ,

1 Lav लव = 1 Kshan ,

30 Kshan क्षण = 1 Vipal ,

60 Vipal विपल = 1 Pal ,

60 Pal पल = 1 Ghadi ~ 24 Minute

2 Ghadi = 1 Muhurta ~ 48 Minutes

4 Ghadi घड़ी = 1 Chaughadiya ~ 96 Minutes (1.5 hour)

Each of our days is divided into, **Daytime** made of 8 **Chaughadiya** and **Nighttime** made of 8 **Chaughadiya**

Different **Chaughadiya** represents an appropriate time to perform particular nature of tasks. On basis of which, Muhurta for different activities is decided.

Each Chaughadiya is led by a Graha, that Chaughadiya starts that Graha's day.

Amrit (Nectar) : Moon : Somvar :

All types of work (Especially milk products related)

Rog (Disease) : Mars : Mangalvar :

Debate, Competition, Dispute Settlement

Laabh (Profit) : Mercury : Budhvar :

Start a new business, Education

Shubh (Pious) : Jupiter : Guruvar :

Marriage, Religious Activities, Education activities

Char/Chan-Chal (Unsteady) : Venus : Shukrvar :

Travel, Beauty, Dance, Cultural Activities

Kaal (Mortal) : Saturn : Shanivar :

Machinery, construction and agricultural activities

Udweg (Anxiety) : Sun : Ravivar :

Government-related work

The cycle of 8 **Day time** Chaughadiya starts at local Sunrise, typically at 6:00 AM, the cycle of 8 **Night time** Chaughadiya starts at local Sunset, typically at 6:01 PM.

Here, instead of 4 Ghadi,
if we sum 2.5 Ghadi, we get 1 Hora.
From which came the English word Hour.

So,
2.5 Ghadi घड़ी = 1 Hora,
24 Hora होरा = 1 Day (Divas, Din or Var),

Each day is represented by a planet God.

रवि-वार : सूर्य (रवि) : **Sun Day** : Sun : भानुवासरः
सोम-वार : चंद्र (सोम) : **Moon Day** : Moon : इन्दुवासरः
मंगल-वार : मंगल : **Tues Day** : Mars : भौमवासरः
बुध-वार : बुध : **Wednes Day** : Mercury : सौम्यवासरः
गुरु-वार : गुरु (बृहस्पति) : **Thurs Day** : Jupiter : गुरुवासरः
शुक्र-वार : शुक्र : **Fri Day** : Venus : शुक्रवासरः
शनि-वार : शनि : **Saturn Day** : Saturn : शनिवासरः
Rahu Ketu are demon planets, they have **eclipse days**.

7 Days = 1 Week सप्ताह,
15 Days तिथि = 1 Fortnite पक्ष,

There are two types of Fortnite.

Shukla Paksha : Gaura Paksha : Waxing moon
New Moon (Amavasya) to Full Moon (Purnima)

Krishna Paksha : Vadhya Paksha : Waning moon
Full Moon (Purnima) to New Moon (Amavasya)

Shukla Paksha Days

1. **Prathama**, Ekam
2. **Dwitiya**, Beej, Duj
3. **Tritiya**, Treej
4. **Chaturthi**, Choth
5. **Panchami**, Pancham
6. **Shashti**, Chhatth
7. **Saptami**, Satam
8. **Ashtami**, Aatham
9. **Navami**, Nom
10. **Dashami**, Dasham
11. **Ekadashi**, Agyaras
12. **Dwadashi**, Baaras
13. **Thrayodashi**, Teras
14. **Chaturdashi**, Chaudas
15. **Purnima**, Poonam

Krishna Paksha Days

1. **Prathama**, Ekam
2. **Dwitiya**, Beej, Duj
3. **Tritiya**, Treej
4. **Chaturthi**, Choth
5. **Panchami**, Pancham
6. **Shashti**, Chhatth
7. **Saptami**, Satam
8. **Ashtami**, Aatham
9. **Navami**, Nom
10. **Dashami**, Dasham
11. **Ekadashi**, Agyaras
12. **Dwadashi**, Baaras
13. **Thrayodashi**, Teras
14. **Chaturdashi**, Chaudas
15. **Amavasya**, Ausi, Amas

Surya Siddhant Time Calculation :
Nimesha : time of 1 eye blink

6 anu = 1 trisharenu
3 trisharenu = 1 truti
100 truti (anu) = 1 tatpar ~ bindu
30 tatpar = 1 nimesh ~ palak
18 nimesh = 1 kaashth ~ ansh
30 kaashth = 1 kala ~ 8 sekand
30 kala = 1 kshan ~ 4 minat
12 kshan = 1 muhoort ~ 48 minat
30 muhoort = 1 ahoraatr ~ 1 din

Time Calculation in Vedas :
Praan : time of 1 breath

1 paramanu = 60,750th of a second
1 truti = 29.6296 Microsecond
1 tatpar = 2.96296 Millisecond
1 nimesh = 88.889 Millisecond
45 nimesh = 1 praan = 4 Second
6 praan = 1 vinaadi = 24 Second
60 vinaadi = 1 nadi = 24 minutes
60 nadi = 1 ahoraatr = 24 hours = 1day

2 Fortnite पक्ष = 1 Month माह

1. **Chaitra** : March-April
2. **Vaishakh** : April-May
3. **Jyestha** : May-June
4. **Ashadh** : June-July
5. **Shravan** : July-August
6. **Bhadrpada** : August-September
7. **Ashwin** : September-October
8. **Kartik** : October-November
9. **Margashirsha** : November-December
10. **Paush** : December-January
11. **Magh** : January-February
12. **Falgun** : February-March

2 Month माह = 1 Season ऋतु

March-April : Spring : वसंत
 May-June : Summer : ग्रीष्म
 July-August : Rains : वर्षा
 September-October : Autumn: शरद
 November-December : Early Winter: हेमंत
 January-February : Late Winter: शीत / शिशिर

6 Seasons ऋतु = 1 Year संवत्सर

Such **60 Samvatsaras** are there.

First 20 : Prabhava to Vyaya is attributed to **Brahma**.

Next 20 : Sarvajit to Parabhava to **Vishnu**

Last 20 : Plavanga to Kshaya to **Shiva**.

60 Samvatsaras are:

- | | |
|-----------------|-------------------|
| 1. Prabhava | 31. Hemalambin |
| 2. Vibhava | 32. Vilambin |
| 3. Shukla | 33. Vikārin |
| 4. Pramoda | 34. Shārvari |
| 5. Prajāpati | 35. Plava |
| 6. Āngirasa | 36. Shubhakrit |
| 7. Shrīmukha | 37. Shobhana |
| 8. Bhāva | 38. Krodhin |
| 9. Yuvan | 39. Vishvāvasu |
| 10. Dhātri | 40. Parābhava |
| 11. Īshvara | 41. Plavanga |
| 12. Bahudhānya | 42. Kīlaka |
| 13. Pramāthin | 43. Saumya |
| 14. Vikrama | 44. Sādhārana |
| 15. Vrisha | 45. Virodhikrit |
| 16. Chitrabhānu | 46. Paritāpin |
| 17. Svabhānu | 47. Pramādin |
| 18. Tārana | 48. Ānanda |
| 19. Pārthiva | 49. Rākshasa |
| 20. Vyaya | 50. Anala |
| 21. Sarvajit | 51. Pingala |
| 22. Sarvadhārin | 52. Kālayukti |
| 23. Virodhin | 53. Siddhārthin |
| 24. Vikrita | 54. Raudra |
| 25. Khara | 55. Durmati |
| 26. Nandana | 56. Dundubhi |
| 27. Vijaya | 57. Rudhirodgārin |
| 28. Jaya | 58. Raktāksha |
| 29. Manmatha | 59. Krodhana |
| 30. Durmukha | 60. Kshaya |

1 year of Humans = 1 Day of Demigods.

Once the **60 Samvatsaras** are finished, the next year starts with the first name again and **goes on in a cyclic manner.**

100 Year वर्ष = 1 Century
10 Century शताब्दी = 1 Millennium,

432 Millennium सहस्राब्दी = 1 Yuga

1 Yuga = **1 Kaliyug** = 432,000 years
 2 Yuga = **1 Dwaparayug** = 864,000 years
 3 Yuga = **1 Tretayug** = 1,296,000 years
 4 Yuga = **1 Kritayug/ Satyug** = 1,728,000 years

So,

how were all these three Yugas?

Let's see...

Satya Yuga :

(Approximately 3,893,121 years ago)

- **Everyone** was **virtuous** and **happy**
- There were **no** symptoms of **old age** or **disease**
- **Everyone** engaged in **meditation** on the **Nārāyaṇa**.
- Food shelter & **all needs** were **provided** by **Kalp Taru**
(The wishing fulfilling trees)
- Everything was nearly **as good as heaven**
- There were **no demons** or **any disturbances**
- There was **no varna system**
- **No laws** or **ownership** on anything
- There existed **no towns**, people lived in forests
- The **time of death/transcendence** was **chosen by will**.
- **Humans** were mostly **Sattvik** in nature.
- **The lifespan** of an average person was **100,000 years**
- **The average height** was 21 hasta or cubits, **32 feet**.
- The **Godly** and **Ungodly** lived in **different realms**
(Earth vs other lokas)

Tretá Yuga :

(Approximately 2,165,121 years ago)

- The **Varnashrama** system of society is **created**.
- **Arts, Crafts & Sciences created**. E.g, Laws, Agriculture, Kings, Craftsmen, Trade, Transportation
- **Cities & Villages** were **built**. E.g, By Prithu & Rama
- Rituals of **Yagya** become the **path to God realisation**
- The **one Veda** as a collective of all four **was orally transmitted** from guru to disciple
- **Adharma** and dominion over other kingdoms started gradually **increasing**.
- **Humans** were mostly **Rajsik** in nature
- The average **Lifespan** was **10,000 years**
- The average **height** is 14 hasta or cubits, **21 feet**.
- The **Godly and Ungodly** lived on **different continents**

Dwapar Yuga :

(Approximately 869,112 years ago)

- **People** are **interested in fame, glory, and nobility**.
- There are **battles** between many kingdoms, and **between the godly and demonic**.
- **Bad habits, disease, untruthfulness, and bogus philosophies increase**.
- **Temple worship** become the **path for God realisation**
- **Kings** overtax and **fail to protect** their subjects.
- **Vedas** were **divided** into people with different natures.
- **Languages and religions** separate and **cause conflict**.
- **Much effort** is required for **bodily and family maintenance**.
- **Humans** were mostly **Rajasik and Tamasik** in nature
- The average **lifespan** was **1,000 years**
- The average **height** was 7 hasta or cubits, **11 feet**.
- **Godly and Ungodly** can take birth **in the same family**

Kali Yuga :

(started 5,124 years ago, as of 2022)

- Almost **no austerity, truthfulness, compassion or cleanliness** is left in the society.
- **Lifespan**, physical **strength** and **memory** will all **diminish** day by day.
- **Harinam Sankirtan** will be the only **path** for **God-realisation**
- **Vedas** will then **be** perverted and then totally **lost**.
- **Rulers** will be **cruel, greedy and self-serving**.
- **Strife, ignorance, malice, intoxication, sex addiction & cow killing** all increase.
- **Humans** will mostly be **Tamasik** in nature.
- The average **lifespan** is **100 years**,
- The average **height** is 3.5 hastas or cubits, **5.5 feet**.
- By the **end of Kaliyuga**, **men will** be savage dwarfs who **live for a maximum of 25 years**.
- The **Godly and Ungodly** live **in the same body** (everyone will have both demoniac and godly qualities)

Satyug + Tretayug + Dwaparyug + Kaliyug = 1 Chaturyug

1 Chaturyug = 1 Mahayug

71 Mahayug = 1 Manvantar ,

14 such Manus lead each 14 Manvantara,

1. **Svaayambhuva** : Son of Brahma (Creation starts)

2. **Svaarochisha** : Son of Agni

3. **Uttama** : Son of Priyavrata

4. **Taamasa** : Brother of Uttama

5. **Raivata** : Brother of Taamasa (Avatar of Lord Visnu)

6. **Chaakshusha** : Son of the Chakshu

7. **Vaivasvata** : Son of the Sun God Vivasvan.

(We live here)

8. **Arka Saavarni** : Son of the Sun God and Chaaya

9. **Daksha-Saavarni** : Son of lord Varuna

10. **Brahma-Saavarni** : Son of Brahma

11. **Dharma-Saavarni** : Grand-Son of Lord Kartikeya

12. **Rudra-Saavarni** : Son of the Rudra (Shiva) Parvati

13. **Deva-Saavarni** : Son of the Satyasaha

14. **Indra-Saavarni** : Son of Devraj Indra

After each Manvantara comes a partial devastation period equivalent to the duration of a Satyug. When the world is partially destroyed and recreated.

14 Manvantar ~ 1000 Mahayug = 1 Kalpa

1 Kalpa = Brahma's Day = Brahma's Night

Now,

In **every** such **Kalpa**, there are **certain events** like Ramayan, Mahabharat, Daksha Yagya, Samudra Manthan etc **repeat with nearly the same outcomes**. But the **details** of these events **differ**.

For example,

- In recent Ramayana **Ramsetu was built** by vanar sena, in the earlier one, **there was no Ramsetu** built. Vanarsena crossed the ocean with **Ajagavam Dhanush** which **expanded as a bridge**.
- In one Kalpa, **Sita Svayamvar didn't happen**.
- In another one, not Jay Vijaya but **two Shivgana took birth as Ravan and Kumbhakarna**.
- In one Kalpa, **Parikshit Maharaj didn't go to Sukadeva Gosvami** to hear Srimad Bhagavatam, instead, **he hid from Takshak Naag** to save himself.
- The divine crow sage, **Kakabhushundi** has seen **Ramayan 11 times** with different outcomes and seen **Mahabharat 16 times** with **different results**.
- After seeing **Daksha Yagya twice**, he did not either care to see it again or saw no point in seeing it anymore as **it ended the same way each time**.

There are **thousands of such** details that differ in **different Kalpa events**, which are known as,
Kalpa Bheda.

We can compare this with,

Multiverse theory,

but **caused** not because of the existence of multiple universes, but because of the existence of **multiple time cycles** repeating one after other.

Let's call it Multi-Kalpa theory, shall we.?

To understand better,

let's see which Avatar happened in which Mahayuga of which Manvantara.

First Kalpa: Name unknown

When Brahma was born

1. **Narada and 4 Kumaras** appeared in the **first Kalpa** and they stay throughout the life of Brahma. They are both avesavatara.

101st Kalpa : Sveta Varaha Kalpa : Current

6 Manvantaras have passed in this Kalpa and we are living in the 7th manvantara. In these 7 Manvantaras, multiple incarnations took place.

1st : Svayambhuva Manvantara

2. **Lord Varaha** : In Blue form to lift the earth which drowned in Garbhodakasayi ocean due to the curse of Agastya Muni.
3. **Lord Matsya** : Killed Hayagriva & protected the Vedas
4. **Lord Yajna**: Helped Manu manage the Universe
5. **Lord Nara-Narayana** : As the offsprings of Dharma
6. **Lord Dattatreya**
7. **Lord Kapila** : To teach the devotional service
8. **Lord Hayagriva** : Killed Madhu & Kaitabha demons
9. **Lord Prsni-garbha**
10. **King Rsabha**
11. **King Prthu**
12. **Lord Kurma** : Lift the Earth
13. **Lord Vamana**: Took land form Vaskali

6th : Caksusa Manvantara

1. **Sveta Varaha** : In a white form, to kill Hiranyaksha and lift the earth : **4th Maha Yuga**
2. **Lord Nrsimha** : To protect Prahlad and kill Hiranyakashipu : **4th Maha Yuga**
3. **Lord Kurma** : To hold up Mandara mountain in the Samudra Manthan.
4. **Lord Dhanvantari** : During the Samudra Manthan
5. **Mohini Rup** : To bewilder the demons during the Samudra Manthan, the churning of the ocean.
6. **Lord Matsya** : To save King Satyavrata and humanity from Pralaya : **Last 71st Maha Yuga**

7th : Vaivasvata Manvantara : Current

1. **Lord Dhanvantari** : As Dhanva, as son of King of Kasi
2. **Mohini Rupa** : To appease Lord Shiva
3. **Lord Vamana** : To take land from king Dhun Dhuna
4. **Lord Vamana** : To take land from Bali Maharaj and give him Bhakti : **7th Treta Yuga.**
5. **Lord Parasurama** : To kill the deviant Kshatriyas and restore Dharma : **19th Treta Yuga**
6. **Lord Rama** : To kill Ravana: **24th Treta Yuga**
From here below starts the 28th Mahayuga,
in which we are all currently living...
7. **Lord Krishna** : **28th Dwapara Yuga**
8. **Lord Balaram** : **28th Dwapara Yuga**
9. **Lord Krishna Dwaiyapana Vyasa** : **28th Dwapara**
10. **Lord Budha** : **28th Kali Yuga**
11. **Lord Kalki** : **28th Kali Yuga**
12. **Lord Chaitanya** : **28th Kali Yuga**

For more details, refer to Chap 47 of Matsya Purana, Chap 36 Part 2 of Vayu Purana, Chap 19 of Prabhasa Khanda of Skanda Purana, Chap 73 Upodgatapada of Brahmanda Purana and Chap 3 of LaghuBhagvatamrita.

Going further,

2 Kalpa = Brahma's Full day

365 Brahma's Days = 730 Kalpa

365 Brahma's Days = 1 year of Brahma

100 year of Brahma = 1 Mahakalpa

1 Mahakalpa = Brahma's lifetime

Brahma's lifetime = **Universe's lifetime**

Yes,

here you have it,

The life span of our Universe is,

311,040,000,000,000

human years.

In these years,

there are millions of **destruction** that keeps happening at different levels continuously.

Which are known as...



Pralaya

Everything living and non-living thing in this universe, including all the realms, planets, lokas and even their creator, chaturmukhi Brahma with all other demigods are ruled by Time.

Why is Time known as Kaal?

They are created, they live and they are destroyed by the influence of that Time, which is why it is called,

Kaal (Destruction).

That Kaal brings regular destruction of the Lokas and the entities living in it, such cyclic destruction is called,

Pralaya.

Pralaya are major **five types** :

1. **Nitya Pralaya**
2. **Mahayuga Pralaya**
3. **Naimittika Pralaya**
4. **Maha Pralaya**
5. **Aatyantika Pralaya**

Nitya Pralaya = Everyday

Death of living entity's body : *Mrityu*

The cycle of death of innumerable lives happening everyday. When the body, bodily relations, bodily attachments of the entity is destroyed.

Mahayuga Pralaya = 1 Mahayuga

Death of a civilisation: *Mahayuga Sandhyāṁsa*

Every 4,320,000 years

At the end of every Kaliyuga, Lord Kalki destroys the whole civilisation with his sword, and only saintly people are left to see the next day as he establishes Satyug again.

Naimittika Pralaya = 1 Kalpa

Death of 11 Lokas : *Brahma Pralaya*

Every 8.64 billion years

At the end of a single day of Brahma, 11 Lokas below Janaloka (Bhuh: Bhuvaha: Suvaha:) are destroyed. This destruction runs for a Kalpa long night of Brahma as he sleeps. All the demigods meet death. The next morning Kalpa, Brahma starts the creation again and new demigods are born with the population in all the below 11 lokas.

Prakritika Pralaya = 1 Maha Kalpa

Death of the Universe : *Maha Pralaya*

Every 627 Trillion years

The destruction of the whole Brahmand after the Brahma completes his 100 Years of age. Here, one breath cycle of Karanodaksai Visnu completes and he inhales back all the infinite universes back into his body.

Aatyantika Pralaya = 1 Kshana

Death of the Universe : *Prākṛta Pralaya*

In 1 Kshana as soon as one fully surrenders to God

Ātyantika pralaya is the attainment of Vaikuntha, the spiritual world, by an individual jiva. Where one is relieved from the cycle of births, deaths and disease.

One no longer requires a body to exist, as his eternal form is attained and the jiva resides in his eternal home, the spiritual realm of Lord Narayana.

This Pralaya destroys all past accounts of Karma be it Papa or Punya, and grants individuals the eternal loving companionship of God.

Why was Kaal (Time) created?

The time was created for the material world to make the living entity experience the **temporariness of the material existence**.

The very **nature of Time** is to **constantly bring change** in everything that is under its influence.

Every living and non-living **thing passes through** this **four-step pattern change**. With 'growth' being absent in the Non-living things.

That four-step pattern of change is,

1. **Creation,**
2. **Growth,**
3. **Decay,**
4. **Destruction.**

Even the situations and circumstances go through the same pattern. For instance, good times are also created, they grow, they decay and they are destroyed.

So, the time (**Kaal**) was created for the **material world** because **everything in the material world was meant to be destroyed**. From the tiniest of molecules to the infinite universes floating in the Kaaran saagar, the ocean of causes.

But further from there,
Kaal doesn't exist the same way.
Because further from there,
starts the **spiritual world**,
where **nothing** ever **decays**.
so **nothing** is ever **destroyed**.

How does Kaal work in the Spiritual world?

In the spiritual world, Kaal **does not bring any growth, decay or destruction** of anything. As **everything** and everybody there **has eternal existence**.

The **purpose of Kaal** there is just '**to describe one action as taking place before or after another.**' For instance, taking a bath (Snana) at a point of time previous to that in which they offer food (Bhojana).

It is **always day there** forever and there is no division into day and night or year like we have in the material world. **Kaal is under the control of lord Narayana and Yog Maya.** She uses it to create **ideal circumstances** where we can get beautiful **opportunities to serve** the Lord and he gets opportunities to **perform wonderful Leelas** for us.

Here below is one

Understanding Sankalpa mantra:

Let's address the Yagya being performed on the day of **Friday, 1st July 2016** in the town called **Srisaila** in Andhrapradesh.

Asmin vartamāne vyāvahārike :

In the current period now reigning,

Prabhavādi shashti samvatsarānām madhye :

Among 60 years cycle starting from Prabhava samvatsar

Durmukha nāma samvathsare :

Durmukha named Samvastsar (which is 30th) from the 60 years Samvastsar cycle,

Uttarāyane :

On the Uttara Ayan (from two Ayans)

Gréshma rithou :

In the Gresham season,

Mithuna Jyaistha māsē :

Mithuna - Solar month 15 Jun-16 July ;

Jyaistha - Lunar month, 6 June-4 July

Krsna Pakshe :

On the Dark Lunar Fortnight,

Dvādasyām subha thithou, sukra vāsara, arudra nakshathra (krthika nakshathra) yukthaayaam

12th Auspicious Tithi, On the Friday,

On Arudra (sun star) Nakshatra / Krithika – (moon star)

Adhya brahmana :

from the year of Brahma's birth

Dvitéya-parārdhe :

in the 2nd half, 51st year of Brahma

Sré-Svetha-varāha-kalpe :

in the Sveta-Varaha Kalpa,

Vaivasvatha-manvantare :

in the reigning period of the current manu Vaivaswatha 7th

Ashta vimsati tme :

in the 28th maha-yuga of the manavantara,

Kaliyuge, prathame päde :

in the first quarter of kali yuga,

Jambhu dvépe : On the Jambu Dweepa,

Bhārata varshe : In the Bharat Varsha,

Bharata khande : In the Bharat Khanda,

Sakābde Meroḥ dakshine pärsve :

On the southern side of the Meru mountain,

Krsna-godhavari madhye :

Between Krsna and Godhavari rivers,

Srisaila ksetra samépe :

near the place called Srisaila,

Is happening this particular holy Yagya sacrifice.

This is how the Sankalp Mantra sets the record in the divine records by confirming the proper time and venue of the happening of the Yagya ceremony.

Where are we currently in time?

Currently,

50 years of Brahmā have elapsed.

We are on the **first day of the 51st year of Brahma.**

Since 50 years of Brahmā have already elapsed,
this is the second Parardha or **Dvithiya Parardha**,
the second half of universal creation.

The Brahmā's day or Kalpa we are living in,
is named as **Śveta-Varaha Kalpa.**

In which, this is the Seventh Manu period, the **seventh Manvantara** named **Vaivasvatha Manvantara** is going.

Within this Vaivasvatha Manvantara,
27 Mahayugas, and the Krita Yuga, Tretā Yuga and Dwapara Yugas of the **28th Mahayuga** have elapsed.

In which the **Kaliyuga began in the year 3105 BCE** of the proleptic Julian Calendar.

But,

How do we know all this?

None of us has lived for all this time. Or have we?

Then where does all this knowledge come from?

Well, all this divine knowledge comes from...



Vedic Shastras

वेदिक शास्त्र

Vid : to know

Véda : Knowledge, Wisdom

What are Vedic Shastras?

The eternal source of ultimate Knowledge/ wisdom.

All the knowledge that humans need
to succeed in their life.

Why do they exist?

Just like every company makes a manual with their product to make sure we use it wisely. God has created Vedas as **a manual for Humanity** to make sure we use this Human life wisely.

How old are Vedas?

Vedas are **eternal**. They have always been existing, and were given to Lord Brahma first at the beginning of the universe.

Who created Vedas?

Rigveda describes Vedas as '**Eternal**' and '**Apaurusheya**'

'Vachaa virupa nityataa' – Rigveda 8.76.6

They are **not created by a mortal being**.

Vedanta describes Vedas as,

'The **exhalation (निश्वास)** of that great **Brahman**.'

Vedic Knowledge has always been passed down orally in the **Guru Shishya Parampara** (Disciplic Succession).

How were Vedas Memorised?

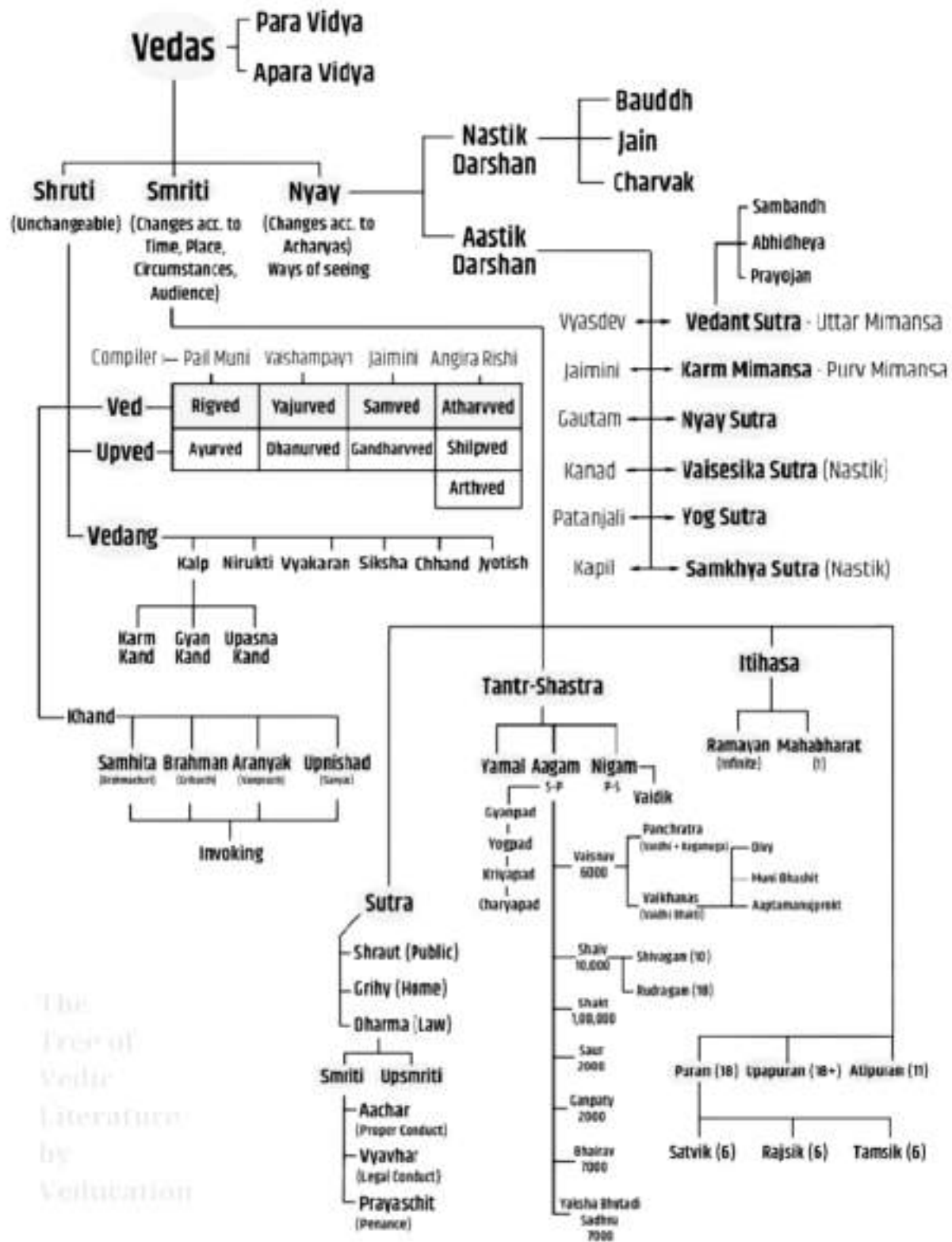
The acute memorisation of the Vedas was done by **rigorous vocal repetition** in **various methods** known as **8 Vikritis** and **3 Pathas** which are,

1. **Jatapatha**
2. **Malapatha**
3. **Shikhapatha**
4. **Rekhapatha**
5. **Dhvajapatha**
6. **Dandapatha**
7. **Rathapatha**
8. **Ghanapatha** (Most Difficult & longest)

1. **Samhita-Patha**
2. **Pada-Patha**
3. **Krama-Patha**

But as the **Kaliyug** came near,
Sages knew that in the future humans won't have as much memory power to remember the Vedas and they may be adulterated in the process.
 So they decided to **compile them**.

Then the primary **Vedic literature** was compiled by different Rishis under the guidance of **Vyasdeva**.



The
Tree of
Vedic
Literature
by
Veekarnan

Structure of the Vedic Literature

Vedas consists **two kinds of knowledge** in them:

1. **Para Vidya** : Knowledge of the **Absolute Truth**
2. **Apara Vidya** : Knowledge of the **Worldly Truth**

Both kind of knowledge is distributed in the various categories and subcategories of scriptures. The majority of the Vedic Literature can be categorised into **three categories** :

1. **Shruti** : Knowledge that was **heard**
2. **Smriti** : Knowledge that was **recalled/ remembered**
3. **Nyaya** : Different **ways of seeing** and perceiving

Shruti :

The knowledge that was **heard, revealed to Unchangeable**: Does not change for anyone

' The Knowledge that was created by **hearing from** the eternal source of knowledge, **God** '

Vedas first **entered** the universe **at the beginning of the creation** as it was heard by Brahma from Parmatma, God, Brahman.

तेने ब्रह्म हृदा य आदिकवये... SB 1.1.1

Shruti scriptures consist of,

1. **Vedangas**
2. **Vedas**
3. **Upavedas**

Vedangas:

Vedangas are **Angas (Limbs) of Vedas**.

As one can not understand the Body without understanding Limbs. One can not understand Vedas without Vedangas.

In order to learn Vedas,

a Brahmachari (Student) first needs to **learn Vedangas**.

Then only he will be able to comprehend the language and wisdom of Vedas.

Those **six Vedangas** are:

1. Kalpa : Ritual instructions

Which are given for three different Karma Kand

- Karma Kand
- Gyan Kand
- Upasana Kand

2. Nirukti : Etymology, explanation of words

3. Vyakaran : Grammar and linguistic analysis

4. Siksha : Phonetics, phonology, pronunciation.

5. Chhand : Poetic meters

6. Jyotish : Astrology, Astronomy,

Majorly for an auspicious time for rituals

Vedas:

Vedas majorly **contain hymns**, pastimes, poems, prayers, glorification and rituals for Yagya sacrifices to pacify different deities, ultimately **for the welfare of Humanity**.

Earlier there was only **one major Veda, Yajurved**, which **was** later **parted into four** different Vedas by different Rishis under the instructions of **Ved Vyasa**.

1. **Rigveda**
2. **Yajurveda**
3. **Samaveda**
4. **Atharvaveda**

Each of these Vedas has four partitions :

- **Samhitas** : To invoke Dharma of **Brahmacharis**
- **Brahmman** : To invoke Dharma of **Grihasthas**
- **Aranyaka** : To invoke Dharma of **Vanprasthas**
- **Upanishad** : To invoke Dharma of **Sanyasis**

1. Rigveda

- : Compiled by **Pail Muni**
- : Collection of the **Rik Mantras**
- : **Rik Mantras** are to **please deities**
- : Today only one recession (**Shakha**) of the Rigveda is available i.e. **Shaakala**

- : Rigveda contains about **10552 Mantras**.
- : Mantras are classified into **10 Mandalas**.
- : Each Mandala is divided into **85 Anuvakas**.
- : Each Anuvaka consists of **Suktas (Hymns)**.
- : Total **1028 Suktas** are there.
- : Each Sukta has a number of verses called **Riks**.

- : Some of the **most referred Suktas** are,
 - Purusha Sukta
 - Hiranya-garbha Sukta
 - Dhana-anna-dana Sukta
 - Aksha Sukta
 - Nasadiya Sukta
 - Duhsvapna-nashna Sukta
 - Yama-yami-samvada Sukta

- : Besides, there are **other Suktas** offered to different deities such as **Indra, Maruta, Varuna, Usha, Surya, Bhumi, Soma, Agni etc.**

2. Yajurveda

- : Compiled by **Vaishampayan Muni**
- : Collection of **Yajush Mantras**
- : **Yajush Mantras are for Yagya** (यजुः यजते)
- : Yajurveda is the **Veda of Yagya Rituals**

: Yajurveda has two parts,

1. **Shukla Yajurveda** (Aditya School) consists,
 1. Madhyandina Samhita
 2. Kanva Samhita
2. **Krishna Yajurveda** (Brahma School) consists,
 1. Taittiriya Samhita
 2. Kathaka Samhita
 3. Kapishtala Samhita
 4. Maitrayani Samhita

: Some of the **most referred Yagyas** are,

- Agnihotra
- Ashvamedha
- Sarvamedha
- Brahmajaya
- Pitrimedha
- Somayaga
- Chaturmasya
- Vajapeya
- Sautramani
- Darsha-purnamasa
- Somayaga & Agnicayanas

: Most referred **Two Philosophical portions** are,

1. Ishavasya Upanishad
2. Shivasankalpa Sukta

3. Samaveda

- : Compiled by **Jaimini Muni**
- : Collection of **Saman Mantras**
- : **Saman** means **Melody**

: Three Vedas (Veda Trayi) are told to be important for three Yoga,

- **Rigveda** : **Gyan** Knowledge : As it describes deities
- **Yajurveda** : **Karma** Action : As it explains Yagya
- **Samaveda** : **Bhakti** Devotion : As it sings glories

: That is why **Krishna** says in Bhagavad Gita 10.22

'वेदानां सामवेदोऽस्मि..'

'Of the Vedas I am the Sāma Veda..'

: According to Patanjali, **Samaveda had 1000 Shakhas**

: Today **only three** are **available** :

1. Kauthuma
2. Jaiminiya
3. Ranayaniya

: Samaveda has **two Parts**,

- **Purvachika** (650 Mantras)
 1. **Agneya** : Mantras for Agni
 2. **Aindra** : Mantras for Indra
 3. **Pavamana** : Mantras for Soma Pavamana
 4. **Aranya** : Mantras for Indra, Agni, Soma etc.
- **Uttaracika** (1225 Mantras)

4. Atharvaveda

- : Compiled by **Angira Muni**
- : Collection of **Atharvan Mantras**
- : **Atharva** means a **stable minded Yogi or a Priest**
- : **Atharvaveda** is also known as **other names** like Angirasaveda, Kshatraveda, Bhaishajyaveda, Chandoveda, Mahiveda, Brahmaveda etc.
- : Today **two Shakhas** are available,
 1. **Shaunaka**
 2. **Paippalada**
- : Which are divided into **20 Kanda**
- : A **part of Ayurveda** also **origins from Atharvaveda**
- : Consists **hymns to cure physical & mental Diseases**
- : Also explains **medicines and medicinal herbs**
- : **Atharvaveda** has the Mantras to **establish peace, protection, health, wealth, friendship & long life.**
- : The **most referred Suktas** of Atharvaveda are,
 - **Bhumi Sukta**
 - **Brahmacarya Sukta**
 - **Kala Sukta**
 - **Vivaha Sukta**
 - **Madhuvidya Sukta**
 - **Rohita Sukta**
 - **Skambha Sukta**
 - **Samanasya Sukta**
- : **Highest** deity is **Prajapati** as the creator of the world

Upavedas:

Each of the Veda consists of a secondary knowledge source which is known as Upaveda.

1. **Ayurveda** (Medicines & Herbs) from **Rigveda**
2. **Dhanurved** (Archery & Warfare) from **Yajurveda**
3. **Gandharvaved** (Music & arts) from **Samveda**
4. **Shilpved** (Architecture) from **Atharvaveda** & **Artha-Shastr** (Economy) from **Atharvaveda**.

Ayurveda has 8 major components:

- **Kāyachikitsā**: general medicine, medicine of the body
- **Kaumāra-bhṛtya** (Pediatrics): Discussions about prenatal and postnatal care of baby and mother; methods of conception; choosing the child's sex, intelligence, and constitution; childhood diseases
- **Śalyatantra**: surgical techniques and the extraction of foreign objects
- **Śhālākyaatantra**: treatment of ailments affecting openings or cavities in the upper body: ears, eyes, nose, mouth, etc.
- **Bhūtavidyā**: pacification of possessing spirits, and the people whose minds are affected by such possession
- **Agadatantra/Vishagara-vairodh Tantra** (Toxicology): includes epidemics; toxins in animals, vegetables and minerals; and keys for recognizing those anomalies and their antidotes
- **Rasāyantantra**: rejuvenation and tonics for increasing lifespan, intellect and strength
- **Vājikanatantra**: aphrodisiacs; treatments for increasing the volume and viability of semen and sexual pleasure; infertility problems; and spiritual development (transmutation of sexual energy into spiritual energy)

Smriti :

Changes according to time, place, circumstances and audience.

To understand it simply,
Smriti shastras are the applied version of Vedic
Shastras. If we say Shruti tells us the rules and ways,
Smriti tells us how to apply those rules and walk on
that path.

The way of Dharma is too subtle to understand,
so it teaches us how to practically use the
knowledge of Sruti in real life.

Sruti : Theory

Smriti : Practical

Smriti scriptures consist of ,

1. **Puranas**
2. **Itihasas**
3. **Sutras**
4. **Tantra Shastra**

Puranas:

Pura : former, ancient, before, olds

Purana : पुराण : (Pastimes) of olds,
(Pastimes) of ancients.

Puranas are called **Pancham Veda**, the fifth Veda.

इतिहासपुराणं पंचमं वेदानाम्

- Chandogya Upanishad 7.1.2

Pancha Lakshana:

Every Purana Covers majorly five topics which are also known as the **five characteristics of the Puranas**.

1. **Sarga**: Creation of the universe, Cosmogony
2. **Pratisarga**: Structure of the universe, Cosmology
3. **Vamśa**: Lineages of the gods, sages and kings
4. **Manvañtara**: Cosmic cycles, history of the world during the time of one patriarch
5. **Vamśānucaritam**: Account of royal dynasties dynasty, including the Suryavamshi and Chandravamshi kings

Srimad Bhagavata Purana adds **five more** :

1. **Utaya**: Karmic links between the deities, sages, kings and the various living beings
2. **Ishanukatha**: Tales about a god
3. **Nirodha**: Conclusion
4. **Mukti**: Moksha, Spiritual liberation
5. **Ashraya**: Refuge

In **Matsya Purana chapter 53**,
 Lord Matsya tells Vaivasvat Manu that,
Lord Brahma first remembered Puranas
 among all the Shastras and **after that**,
 he uttered out **four Vedas** with his four Mouths.

At that time it was only **one Maha Purana** with
One hundred Crore (Yes!) shlokas in it.
 And they still exist **for Demigods** in Deva Loka.
 शतकोटिप्रविस्तरम्

While the **Purana for Humans** has a total of **4 lakh Shlokas**, which are divided into **18 Puranas** in every
 Dwapara Yuga by **Vyasadev** and spread around the world.

Here, the contents of **Puranas include pastimes, descriptions, conversations, situations of various deities**
 and important personalities **from different Kalpas** in
 different places in the universe.

Hence the **Puranic knowledge** they share **becomes subjective to time, place, circumstances and audience.**

Which if studied **without proper guidance, leads to major misunderstanding**, half-knowledge and
 ultimately faithlessness in Shastras.

We see **that happening nowadays**,
 that ordinary **person** who tries to **study Shastras without any parmparik guidance** end up with lots of confusion and
 doubts on Shastras thinking those differences to be
 contradictions. **Which leads them to reject Shastras as an authoritative source of knowledge.**

Two types of Bhedas in Puranas

Srila Vyasdeva compiled **different Puranas** for **different times, different places, different circumstances** and for **different people** with **different natures** and **different levels of consciousness**.

There are **two major differences** found in Puranas,

1. **Kalpa Bheda** : Differences in **Leela pastimes**
2. **Ishta Bheda** : Differences in **deity supremacy**

There are differences in Leela Pastimes in different Puranas, those are the same pastimes that occurred in different Kalpa or Yuga, and are recorded multiple times. Such differences are known as **Kalpa Bheda**.

For example,

here below are some of the Puranas and the Kalpas' Leela pastimes they are describing,

- **Padma Purana** : Padma Kalpa (hence the name)
- **Vishnu Purana** : Varaha Kalpa (current Kalpa)
- **Vayu Purana + Shiva Purana** : Sveta Kalpa
- **Bhagavata Purana** : Sarsvata Kalpa
- **Naradiya Purana** : Brhat Kalpa
- **Agni Purana** : Isana Kalpa
- **Bhavishya Purana** : Aghora Kalpa
- **Brahma Vaivarata Purana** : Rathantara Kalpa
- **Linga Purana** : Agneya Kalpa
- **Varaha Purana** : Manava Kalpa
- **Skanda Purana** : Satpurusha Kalpa
- **Vamana Purana** : Kurma Kalpa
- **Kurma Purana** : Lakshmi Kalpa
- **Matsya Purana** : Varaha Kalpa Vaivatsara Manvantara

Now,

The difference found in deity supremacy is also a Kalpa bheda in a sense, but particularly it's called **Ishta Bheda**. As in some Kalpa, the **supremacy is given to different deities** as per the collective **mode of nature of the souls** taking birth in that Kalpa.

Similarly **depending upon the Gunas** in which a person is situated, e.g. Sattva, Rajas, Tamas, **one relates to that particular deity** and hence to that Purana **because of the nature of the pastimes, their motives, outcomes** and the **practices** mentioned in it.

Each **Purana describes a process** with a set of **rules and regulations** to be followed **to elevate** one's level of **consciousness**.

As the **goal of the Shastras** is to gradually **elevate one's consciousness** in several births. For that, it is **first** and foremost **step** is to develop the qualities of **ultimate surrenderance** and **unflinching devotion** to his Ishta devta rather than to objectively keep looking for a greater and greater deity for greater personal benefit.

Think of it as a wife just keeps looking for a better and better person and not developing the love or fulfilling her duties for the husband she is married to.

So one should **be loyal to one's own Ishta deva and serve him according to the parampara** he belongs to, while simultaneously respecting the fact that other paramparas will do the same.

That is why it used to be the culture in old times to **never take the name of one's husband, guru or Ishta deva in front of others**.

The Puranas were compiled by Vyasadev.

Puranas are categorised into three categories according to their predominant nature.

Padma Purana Uttar Kand 236.18-21

Sattvik Puranas

1. Srimad Bhagavata Purana : 18,000 Shlokas
2. Vishnu Purana : 23,000 Shlokas
3. Naradiya Puran : 25,000 Shlokas
4. Padma Purana : 55,000 Shlokas
5. Garuda Purana : 18,000 Shlokas
6. Varaha Purana : 24,000 Shlokas

Rajasik Puranas

1. Brahmanda Purana : 12,200 Shlokas
2. Brahmavaivarta : 18,000 Shlokas
3. Markandeya Purana : 9,000 Shlokas
4. Bhavishya Purana : 14,500 Shlokas
5. Vamana Purana : 10,000 Shlokas
6. Brahma Purana : 13,000 Shlokas

Tamasik Puranas

1. Matsya Purana : 14,000 Shlokas
2. Kurma Purana : 18,000 Shlokas
3. Linga Purana : 11,000 Shlokas
4. Shiva Purana : 1,00,000 Shlokas
5. Skanda Purana : 81,100 Shlokas
6. Agni Purana : 16,000 Shlokas

On the other hand Skanda Purana mentions Vaisnava Puranas as Tamsik and Shaiva Puranas as Sattvik.

This, as explained earlier is not to be taken as a contradiction.

If you are in Shaiva Sampraday, Shaiva Puranas should be your central focus, not Vaishnava or Shakta Puranas. The same goes for Vaishnava and Shakta Sampraday. Hence, stick to your own Sampradaya and respect others Ishta deva.

Remember the names of all

18 Mahapuranas with one Shloka :

मद्वयं भद्वयं चैव ब्रत्रयं वचतुष्टयम्।

अ-ना-प-लिं-ग-कू-स्कानि पुराणानि पृथग्विदुः॥

Madvayam Bhadvayam Chaiva Bratrayam Vachatushtayam.

A-na-pa-lin-ga-ku-skani Puranani Prithagviduः॥

This shloka is composed of the beginning letters of the names of the 18 Maha Puranas,

म-द्वयं : Ma-dvayam : Two Puranas with म

मत्स्यपुराण, मार्कण्डेयपुराण : Matsya Puran, Markandey Puran

भ-द्वयं : Bha-dvayam : Two Puranas with भ

भागवतपुराण, भविष्यपुराण : Bhagavat Puran, Bhavishya Puran

ब्र-त्रयम् : Bra-trayam : Three Puranas with ब्र

ब्रह्मपुराण, ब्रह्माण्डपुराण, ब्रह्मवैवर्तपुराण :

Brahma Puran, Brahmmand Puran, Brahma Vaivart Puran

व-चतुष्टयम् : Va-chatushtayam : Four Puranas with व :

वराहपुराण, वामनपुराण, वायुपुराण, विष्णुपुराण :

Varah Puran, Vaman Puran, Vayu Puran, Visnu Puran

Remaining goes like this,

अ-ना-प-लिं-ग-कू-स्कानि : A-na-pa-lin-ga-ku-skani

अः अग्निपुराण : Agni Puran

नाः नारदीयपुराण : Naradiya Puran

पः पद्मपुराण : Padma Puran

लिंः लिंगपुराण : Ling Puran

गः गरुडपुराण : Garud Puran

कूः कूर्मपुराण : Kurma Puran

स्कः स्कन्दपुराण : Skanda Puran

Apart from these, there are

18 Upa-puranas

mentioned in **Devi Bhagwat** and in **Matsya Purana**.

1. Ganesh Purana
2. Narasimha Purana
3. Kalki Purana
4. Ekamra Purana
5. Kapil Purana
6. Datta Purana
7. Sri Vishnudharmottara Purana
8. Mudgal Purana
9. Sanatkumar Purana
10. Shivadharma Purana
11. Acharya Purana
12. Manav Purana
13. Ushna Purana
14. Varun Purana
15. Kalika Purana
16. Maheshwar Purana
17. Samba Purana
18. Saur Purana

& others ...

1. Parashara Purana
2. Marich Purana
3. Bhargava Purana
4. Harivansh Purana
5. saurpuran
6. Pragya Purana

Then there are **11 more Upa-puranas** known as '**Atipuranas**' by the name of **Pashupati Puranas**.

Itihasa:

Iti+ha+āsa : इति+ह+आस : So indeed it was
: That, which happened

Itihasa Shastras are the **literature** talking **about** the **most important events** that happened in the history of the universe.

Itihasas are there to teach us the **practical application** of theoretical **Vedic knowledge**.

Though the Puranas are also taken as Itihasas, apart from those, there are majorly **two epics** which are considered as the Itihasa Shastras, which are...

1. **Mahabharat**
2. **Ramayana**

1. Mahabharat :

Vyasadev is considered the main **narrator** of Mahabharat, and the **writer** is **Lord Ganesha**.

The **greatness of Mahabharat** is described in one shloka,

धर्मं चार्थं च कामे च मोक्षे च भरतर्षभ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्॥

-Mahabharat 1.62.53

'O King! In the matters of **Dharma** (righteousness), **Artha** (economics), **Kama** (desires), and **Moksha** (liberation), **whatever** has been said **here maybe found elsewhere**, but **whatever is not found here does not exist anywhere else!**'

Mahabharat discusses the most important historical events from the beginning of the Kalpa, till the entrance of the Kaliyuga on the earth.

But the pivotal storyline of Mahabharat is the generational saga of the Kuru dynasty and the mega battle between the cousin brothers Kauravas and Pandavas.

Srimad Bhagavad Gita,

the **most important literature of Sanatan Dharma** is part of Mahabharat and was spoken by Krishna to Arjuna in the middle of the battlefield of Kurukshetra.

Which can be found in the **6th of the 18 Parva** called **Bhishma Parva** of the Mahabharat.

Mahabharata has a total of **1,00,000 shlokas** which are divided into **18 Parva** (events, chapters) :

1. **Adi Parva** : The event of the Beginning
2. **Sabha Parva** : The event of the Assembly
3. **Vana Parva** : The event in the Forest
4. **Virata Parva** : The event of Virata
5. **Udyoga Parva** : The event of the Effort
6. **Bhishma Parva** : The event of Bhishma
7. **Drona Parva** : The event of Drona
8. **Karna Parva** : The event of Karna
9. **Shalya Parva** : The event of Shalya
10. **Sauptika Parva** : The event of the Sleeping Warriors
11. **Stri Parva** : The event of the Women
12. **Shanti Parva** : The event of Peace
13. **Anushasana Parva** : The Instructions
14. **Ashvamedhika Parva** : The event of Horse Sacrifice
15. **Ashramavasika Parva** : The event of the Hermitage
16. **Mausala Parva** : The event of the Clubs
17. **Mahaprasthanika Parva** : The Great Journey
18. **Svargarohana Parva** : Ascent to Heaven

There is also **Ramayana in the Mahabharat**.

Which is a shortened version of Ramayana **told by Markandey Muni** to Pandavas in their forest exile.

Mahabharat holds the record of the **longest poem** written in the history of any civilisation **in the world**.

Though the main authorship is attributed to Vyasadeva. Mahabharat has the story in story structure which adds **two more disciples of Vyasadeva** retelling the epic to the gathering of sages in Namisharanya forest.

1. **Vaisampayan Muni**
2. **Ugrasrava Sauti**, also known as **Suta Goswami**

2. Ramayana :

Lord Brahma narrated the original Ramayan **to Narada**, then he revealed it **to Valmiki**, who gave it **to the world**.

When Lord Brahma narrated it,
it had **one hundred crore shlokas**.

How many times did Ramayana happen?

रामायणानि बहुशः श्रुतानी बहभिर्द्विजैः॥

-Adhya. Rama. 2.4.77

Ramayana has taken place **Infinite times** in infinite universes. Though **in our** particular **universe**, it took place roughly **51 times**, once in every Kalpa.

When did the most recent one happen?

The most recent Ramayana happened **in Treta Yuga of 24th Mahayuga**. And we are currently living in the 28th Mahayuga. So it happened 4 Mahayuga before now. So **approximately 18.2 Million years ago**.

Who wrote Ramayana?

Well, which one? Yes, there is not one Ramayana. Though the Ramayana which is the **primary Ramayana** for Humans **was written by Valmiki Muni**. Which is known as Adi-Ramayana. Though, it is not the only Ramayana he wrote. **Then?**

How many Ramayana are there?

Infinite. Yes, apart from infinite times that it has happened, for every time it has happened, it has been written innumerable times by various personalities.

Few of those that we know are,

1. **Srimad Valmiki Ramayana** : Valmiki Rishi
Which is also known as **Adi Ramayana**, originally had 5,25,000 Shlokas According to Matsya Purana.
2. **Anand Ramayana** : Valmiki Rishi to Bharadvaja Muni
3. **Adbhut Ramayana** : Valmiki Rishi
4. **Ramcharitmanas** : Tulasi Das
5. **Rahasya Ramayana** : Hanumanji told Sanat Kumaras
6. **Bhushundi Ramayana** : Brahmaji to Kakbhushundi
7. **Adhyatma Ramayana** : Lord Shiva to Mata Parvati
8. **Agastya Ramayana** : By Agastya Muni
9. **Lomash Ramayana** : By Lomash Muni
10. **Mantra Ramayana** : Mentioned in Rig-veda
11. **Satyopakhyan** : Valmiki to Markandeya Muni
12. **Yog Vashistha Ramayana** : Vashishtha Muni
13. **Brahma Ramayana** : Brahma Ji wrote for his own pleasure, which had 1 Billion Shlokas
14. **Samvrata Ramayana** : Narad Muni
15. **Manjul Ramayana** : Sutikshana Muni
16. **Saupadma Ramayana** : Atri Muni
17. **Ramayana Maha Mala** : Lord Shiva to Parvati
18. **Ramayana Mani Ratna** : Rishi Vashistha to Arundhati
19. **Sauharda Ramayana** : Rishi Sharbhanga
20. **Saurya Ramayana** : Lord Surya to Hanumanji
21. **Chandra Ramayana** : Lord Chandra
22. **Svayambhuva Ramayana** : Lord Brahma to Narada
23. **Suvarcha Ramayana** : Sugreeva to Tara
24. **Deva Ramayana** : Lord Indra to his son Jayanta
25. **Sravana Ramayana** : Lord Indra to King Janaka
26. **Duranta Ramayana** : Vashistha Muni to King Janaka
27. **Mainda Ramayana** : Mainda to Kauravas

These are just a few of the innumerable Ramayanas written by sages and seers ऋषिभिस्तत्त्वदर्शिभिः SB 9.10.3

Apart from these,

Valmiki Muni himself has composed **1 Billion** Ramayanas. **Lord Shiva** and **Lord Brahma** keep composing many **Ramayanas** for their own divine **pleasure**.

रामायण सत कोटि अपारा ॥

On top of that **every Chief Vanara** of the Vanarasena **wrote one Ramayana** of their own.

Many other Ramayana details are found in different Puranas like **Padma Purana, Pura Kalpa Ramayana, Bhagavat Maha Puran, Kalika Puran** etc.

All of these Ramayanas are divine revelations, hence are **authentic** with Kalpa Bhedas differences in it.

Later in Kaliyuga also there have been multiple saints and poets who wrote **Ramayanas** in their **regional languages**. E.g. **Sri Ranganatha Ramayana, Kamba Ramayana, Saptakanda Ramayana Krittivasi Ramayana** and **more**.

Many of these which are created by devotee saints and great poets were created either by divine revelation or by great in-depth Ramayana studies under Paramparas.

Which later have been **proven authentic with divine public proofs** and **Leela proofs**. So many of these are also considered authentic.

Sutras:

Sutra : सूत्र : string, thread, aphorism, a short statement

Sutra Shastras comprise a compilation of short aphoristic statements consisting of a few words which state either a truth, a rule, a teaching or a philosophy.

Many of Sutra Shastras come from four Vedas and others are written as the need arose in according to the time, place, circumstances and audience.

1. **Shrauta Sutras (Public)** : are the Sutra hymns to be followed while performing the customs, duties or Yagya rituals for the general public.
2. **Grihya Sutras (Home)** : are the Sutra hymns to be followed when performing the customs, duties or rituals like Samskaras in the Grihastha life.
3. **Dharma Sutras (Law)**: are the Sutra rules to be followed as part of the code of conduct for Dharma in the society. Dharma Sutras are categorised in...
 - **Smritis**
 - **Upa-Smritis**

Smritis (Dharma Sutras)

Dharma Sutra Smritis talk about the rules of behaviour recognised by a community. They consist of four topics:

- **Aachara** (Proper Conduct)
- **Vyavahara** (Legal Procedure)
- **Prayaschita** (Penance)

Here below are the most known

Smritis Shastras currently available :

1. Manu smrti
2. Yagyavalky smrti
3. Atri smrti
4. Vishnu smrti
5. Haareet smrti
6. Aushanas smrti
7. Angira smrti
8. Yam smrti
9. Katyayan smrti
10. Brhaspati smrti
11. Parashar smrti
12. Vyas smrti
13. Daksh smrti
14. Gautam smrti
15. Vashishth smrti
16. Aapastamb smrti
17. Sanvart smrti
18. Shankh smrti
19. Likhit smrti
20. Deval smrti
21. Shatatap smrti

Upa-Smritis

1. Gobhil
2. Jamadagni
3. Vishvaamitr
4. Prajaapati
5. Vrddhashaataatap
6. Paitheenasi
7. Aashvaayan
8. Pitaamah
9. Bauddhaayan
10. Bhaaradvaj
11. Chhaagaley
12. Jaabaali
13. Chyavan
14. Mareechi
15. Kashyap...etc

Tantra Shastra:

Tantra: तंत्र : to Weave
: principal, main (Acc. to Patanjali)

Tantra Shastras consists of **structural rules, standard procedures, a centralised guide, knowledge** of various fields of Human life that help achieve various material and spiritual desires.

Tantra shastras are **categorised into three,**

1. Yamalas
2. Nigamas
3. Agamas

Yamalas

Yamala : यमल : couple, twins, united

The Yamala tantra contains the **secret conversations between different deities and their respective consorts**. Yamala literature talks about various **Tantrik Sadhnas and traditions** by introducing various new gods and goddesses that fulfil various types of desires.

Some of those Yamala tantras are,

1. Rudrayamala,
2. Vishnuyamala,
3. Brahmamayamala,
4. Lakshmiyamala,
5. Umayamala,
6. Skandayamala,
7. Adityayamala,
8. Bhairavayamala etc.

Nigamas

Nigama: निगम: that which went up

Nigamas are **told by Mata Parvati to Lord Shiva.**

Most Nigama Tantra **consists of Vedic hymns.**
Which is why it is often **considered by Shaiva devotees** that the **Vedas come under Nigamas**
or Nigama is another name of the Vedas.

Agamas

Agama: आगम : that which has come down

Agamas are the primary Tantra Literature which **consists of the knowledge of Karm Kand, Tantra Yoga and Mantra Yoga**. Agamas are **told by Shivji to Mata Parvati**.

Agamas are made of four Padas.

1. **Gyan-Pada**
2. **Yoga-Pada**
3. **Kriya-Pada**
4. **Charya-Pada**

Major categories of Agamas :

- **Vaisnava Agamas** (6000 Tantras)
 - **Pancharatras:**
Teaches both Vaidhi & Raganuga Bhakti
 - **Vaikhanasa:**
Teaches only Vaibhi Bhakti
 - Divy
 - Munibhashita
 - Aaptamanujaprokta
- **Shaiv Agamas** (10,000 Tantras) : Shaiv
Agamas came from Lord Shiva to Devi to Nandi to
Brahma to Rishis to human beings.
 - **Shivagama**
 - Kamika, Yogaja, Karana, Ajita, Dipta,
Sukshma, Sahastra, Anshuman, Suprabheda
 - **Rudragama**
 - Vijaya, Nishvasa, Svayambhuva, Anala, Veera,
Raurava, Mukuta, Vimala, Chandragyana,
Bimba, Prodnit, Lalit, Siddha, Santan,
Sharvokt, Parmeshvar, Kiran, Vatul
- **Shakta Agamas** (1,00,000 Tantras)
- **Saura Agamas** (2000 Tantras)
- **Ganapatya Agamas** (1000 Tantras)
- **Bhairava Agamas** (7000 Tantras)
- **Yaksha Bhutadi Sadhna** (2000 Tantras)

(Numbers according to Paramananda Tantra)

According to Varahi Tantra,

the number of Shlokas in Tantra Shastras

(Summing up in all Deva loka, Brahma loka, Bhulok and Patal loka) is **9,00,000**.

And in Bharat Varsha, only 1,00,000 exists.

Nyaya :

Changes according to Acharya,
seer, sage or the school.

Nyaya consists of Darshan Shastras.

Darshan means '**the way of seeing or perceiving**'.

A beautiful woman walking down the streets is seen as a daughter ready to be wedded by her father, an object of theft by a thief, an object of food by a tiger and a conditioned soul that needs to be delivered from this material world by a Sage.

The same object can be seen or perceived differently by different people. In the same way, the reality is seen and perceived differently which are philosophised into Nyaya.

Nyaya consists of two types of Darshan:

1. **Aastik Darshan**
2. **Nastik Darshan**

Nastik Darshan :

Nastik darshan is the Darshan philosophy that **does not accept** the supreme **authority of the Vedas and God**.

They either take existence as **Godless or Shunya**, or they take the Vedic explanation of God to be false or imperfect in one or various ways.

The existence of **Nastik Darshan** is also **necessary**. So in Sanatan Dharma have a place for even people who do not want to accept the authority of God but are still kept in society in a manner that they will still be virtuous, civilised and contributing to the world with the moral codes of Darshan philosophy.

People of the modern-day use Nastikta (Atheism) to escape the moral and virtuous conducts and fool themselves. That is the result of not educating them of these Darshan Shastras. If done right, even Nastikta (Atheism) can be useful.

Four of those major **Nastik Darshan** are..

1. **Bauddh Darshan**
2. **Jain Darshan**
3. **Charvak Darshan**
4. **Aajivak Darshan**

Aastik Darshan :

Aastik Darshan is the Darshan philosophy that does **accept the authority of the Vedas and God** but differs in the ways of perceiving and the methods of attaining it.

Six Aastik Darshan Shastras are led by six sages :

1. Vedanta Sutra : Uttara Mimansa : Vyas deva

- **Elaborates** the existence addressing the relations of **three subject matters** :
 - **Sambandh**
 - **Abhidheya**
 - **Prayojana**

2. Karma Mimansa : Purv Mimansa : Jaimini Rishi

- Takes **Karma and Vedas** as the **supreme truth**.

3. Nyaya Sutra : Gautam Rishi

- Teaches **two** of the major **Vidyas**,
 - **Tarka vidya** : Science of Debate
 - **Vaad Vidya** : Science of Discussion

4. Vaishesika Sutra : Nastik leaning

- **Liberation is achieved by** realisation of the **knowledge of Metaphysical Atomic nature**.

5. Yog Sutra : Patanjali Rishi

- Led by **Patanjali Rishi**
- Takes the **Ashtanga yoga** as the **topmost** method

6. Samkhya Sutra : Nastik leaning : Kapil Muni

- Led by **Kapil Muni**
- Elaborates existence with **Purusa, Prakriti and Jiva** as the primary topic of the subject.

Later sources of Shastras:

1. **Astronomy** : Aryabhatta : Aryabhattiyam
2. **Astrology** : Varahamihira : Panchasiddhantika, Bruhat Hora Shastra
3. **Surgery & Medicine** : Charaka & Sushruta : Samhitas.
4. **Anatomy**: Patanjali : Yogasutra
5. **Yoga** : Patanjali : Yogasutra
6. **Economics** : Chanakya : Arthashastra
7. **Atomic theory** : Rishi Kanada : Kanada sutras
9. **Aero Dynamics**: Mayasura : Vastu Darpana
11. **Grammar**: Panini : Vyakarana Deepika
12. **Natyashastra** : Bharatamuni : Natyashastra .
14. **Playwriting** : Kalidasa : Meghadootam, Raghuvamsham , Kumara Sambhava etc.
15. **Maths** : Bhaskara II : Lilavati .
16. **Warfare** : Parashurama : Kalaripayatu, Sulba Sutras
17. **Story Telling** : Vishnu Sharma : Panchatantra
18. **Politics**: Chanakya : Nitishashtra
19. **Advaita**: Adi Shankaracharya : Bhashyas, Panchadasi, Vivekachudamani
20. **Alchemy**: Nagarjuna : Pragnaparamita Sutras .
21. **Medicines** : Charak : Charak Samhita
22. **Human Desires** : Vatsyana : Kamasutra

Though popularly known, Kamasutra is not just about sexual anatomy. Its primary topic is the desires of humans, which includes ideal ways to get the best pleasures out of life while staying true to Dharma and societal norms. His compilation includes earlier works of Dattaka, Babhravyas, Suvarnanabh, etc.

Why study Shastras?

What is the necessity of studying Shastras?

Honestly.

There is **no need to study Vedas**, until and unless it comes in your duty to study or teach Vedas.

Though, what is **necessary is to always be under the guidance of a Guru who understands** and applies the knowledge of **Shastras**. **And** under his constant guidance, **perform the duties** that are allocated to you.

Most people will find Vedas and Vedic knowledge to be extremely boring. And even if they are still willing to learn it, the **effective path of learning is tough** to follow.

Without following that **proper way**, one will start misunderstanding shastras and either **will stop studying** them **or start spreading wrong knowledge** around.

Now, still if one is ready to study Vedas with the proper method, then the main question comes,

which is...

How to start studying Vedas?

Studying Vedas is not as simple as reading study books. Vedas are not only to be read. They are to be **read, understood, realised and practised.**

The **mantras** of the shastras **have power.** Not only do they consist of the most important knowledge of life and existence, but also the power **to change the circumstances, lives and even times.**

Using the same **mantras** ancient **Rishis** brought rains, **invoked Gods, got divine weapons and boons** of all sorts. But the Vedic mantras are like bullets. Which are powerful for sure, but without a gun, they will be as good as pebbles.

That gun is **tapa, sadhna, blessings and guidance of sadhu, guru and seniors;** and finally **prayers.**

You will find all these in one place.

That is a proper **Guru Shishya Parmpara.** Or a **Gurukul.**

Find your preferred parampara. Be it Vaishnav, Shaiva or Shakta. Find a paramparik **ashram, math, or monastery.** Go and ask how can you join and **serve the Guru** or acharya there. **Then** when he is happy with your service, **humbly ask** to take you in **his guidance.**

Then if he accepts you, **follow what he says as it is.** And if he denies, which is very less likely, but still possible; still follow as he says. He may not accept you as his disciple, but an authentic Guru will always tell you what's best for you. So ask him what to do in that case, and follow that.

This is the ideal method.

This way, one can **get Vedic knowledge perfectly.**

Now,

if for any reason, you are **not in ideal conditions**, and you still want to study shastras without investing so much of the time and effort; **find temple communities or parmparas** and go and **serve the sadhus** on weekends and on special festival occasions.

Listen to their spiritual lectures and pravachans and ask them about your queries. Ask them if they will guide you while you study Shastras.

In most cases, if you are sincere enough, they will agree. But once you accept a guide, **follow his guidance with full dedication and surrenderence.**

Do what he says and don't what he denies.

Perform the sadhana, Japa, tapa as he asks you to.

Without faith in your guru, even god won't help you make the progress. **If you fail, apologise and try again, but be completely honest with your Guru.**

And I guarantee you, you will make progress.

But what if you can't do this much too!

I know, 99% of the people won't be able to do any of the above two things. Don't worry, for that 99% of people only, **we have started Veducation.**

Here, you will get all the precious knowledge of **Vedic science, history, philosophy and cultural education** with all of you. Just **stay connected, learn, apply and teach others** what you learn **from Veducation.**

That is how we will **spread this divine knowledge all over the world**, and bring back our...



Sanatan Sanskriti

सनातन संस्कृति

The **sum total of all the above 10 subject matters** we learnt, Soul, Supersoul (God), Demigods, Prakriti, Yoga, Dharma, Karma, Brahmand, Kaal and Vedic Shastras **together make our Sanatan Sanskriti.**

Just a few centuries ago, even in Kaliyuga, **when our Sanskriti was followed** well all around the country, the whole **country was so prosperous**, that even the biggest of foreign **philosophers and historians** who visited India at that time **would lack words** to put the **glories of India** in pages.

That is why Bharat was called,
'The Golden Bird'.

Why?

Why was India Golden bird?

Why India is no more a Golden bird?

It was a golden bird because **it followed the way designed by God** himself. It was **built on the strongest spiritual foundation.** And it is not any more golden bird because **we have forgotten our spiritual roots,** on which we built our strong foundation.

Without such a strong foundation,
everything built on top **collapses** in no time.

4 Basic life necessities were free :

Aahar (Food) :

Grihasthas used to **provide food** to anyone in **need**. They were taught to feed even a lizard living in their house before he would have his lunch or dinner. The elder of the family would stand near his house gate and loudly ask **if anyone was hungry**, if yes, **he would feed** him before he took his own lunch or dinner.

Siksha (Education) :

Every town and village had its own one or more **Gurukul** in it. In fact, most temples in those times used to have one Gurukul **where the children of the village** used to **learn and get trained under a Guru**. Thousands if not nearly a **million of** small and big **Gurukuls** were settled **around India** and all of those **were** completely **FREE**.

Nyaya (Justice) :

The **crime** rate was already at the **lowest**. But if still there was some crime, the **royal doors were always open for justice** and righteous kings used to give **instant justice** with the **guidance of sages and wise ministers**.

Chikitsa (Medical Treatment) :

The **Vedic lifestyle** was so **healthy**, diseases were very occasional. Still, in those times, **medical treatments were** provided by Brahmin Vaidhyas. Who used to give treatments **free**.

It was Kshatirya's duty to make sure all of this was available for everyone for free.

What is Vedic culture designed for?

The whole **Vedic culture** is designed to **bring a soul closer to God**, closer to goodness, closer to blissfulness from wherever he is.

It is designed in a manner that a person can **achieve maximum varieties and depths of happiness** while simultaneously **serving society** and **making progress** on his eternal **spiritual journey**.

How is Vedic culture designed?

Vedic culture is designed to keep **duty and gratitude** in the very centre of the culture. **Offering gratitude in form of prayers and habits** to even the slightest important thing and being in life has been part of our daily routine.

Starting from **thanking gods** first thing as we open our eyes **in the morning, by looking at our palms** and praying '**Karagre Vasate Lakshmi, Kara madhye...**'

Then **bowing down to Dharti Mata** before we set foot on her and **pray 'Samudre Vasate devi, Parvatastana...'**

Then after morning ablutions, giving **arghya to Sun God, Tulasi, Peepal, Ishta** and taking **blessings from parents** and elders; one was constantly reminded of the blessings he has in his life. Keeping oneself **humble**, one's mind clear and heart, **grateful** and **spirited**.

Rights and Responsibilities

Such culture used to **inspire duty centric mindset** and **respect for everybody** around. Such respect used to induce love and brotherhood for each other in society.

Which was the **secret to the enthusiasm** of people in performing their duties for society with all their heart, which in turn **automatically fulfilled everybody's rights** by default, as we all must understand,

'One's duty is other's right and their duty is another's right.'

If I fulfil **my duties** towards you (and society in general), you receive **your right**, and if you fulfil **your duties** towards me (and society in general), I receive a share of **my rights**. And anyway, the **actual happiness** comes from the **service to others**, as it's the **nature of the Soul** (Remember Dharma Chapter?)

So in reality,
it's foolish to fight for the rights.
One should fight to fulfil one's **duties**.

That is what
gives our life, meaning;
our existence, glory;
and our heart, satisfaction.

So what do you say?

Shall we bring back our Golden bird together?

This time, why limit it to the geographical boundaries of current India? Let's bring it back for the whole Bharat Khanda. Whole Earth.

Let's bring back golden times.

but,

How will we do that?

How will we bring back Golden times?

The secret to bringing back the golden times is hidden in the **integrity of an individual**. Yes, you, me, and everyone around us. When **all of us individually take a decision to act on** this divine way of living. This **path of Sanatan Dharma**, the golden future isn't that far or hard.

I, alone can not bring it back.

I can inspire you and show you the path.

But it's the duty of everybody who has got birth on the fortunate lands of India to make their own life success and then work to make others life a success.

भारत भूमि ते होइलौ मनुष्य जन्म जार।
जन्म सार्थक करि, कर पर उपकार॥
- चैतन्य चरितामृत

**Let's bring back our
Golden bird together?**

Shall we?

So what did we learn?

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555 Questions that B.O.S.S answered

1. Basics of Soul : 20

- Power of Atmagyan
- Where does Atmagyan start?
- Who are we?
- What is our Body?
- What is our body made of?
- What are 11 Indriyas?
- What is the primary function of our Body?
- Who does the activity of thinking, feeling, willing?
- Elements of our body
- 2 Types of elements our body is made of
- How do we shape our body?
- How to design our next life?
- Examples of next life bodies
- How many types of species are there in the universe?
- Categories of total species from Padma Purana
- How do different forms of species take birth?
- What does actually matter in life?
- What will decide which body will we get in the next life?
- How to get out of the cycle of birth and death?
- What is our original eternal form?

2. Basics of God : 26

- Who is God?
- Definition of God
- Meaning of Vedanta
- How is God?
- Characteristics of God
- Meaning of Bhagavan
- Six opulence of God
- How does opulence impress us?
- How to impress God?
- What does God value?

- Three forms of God
- Size of Parmatma
- How should our heart be?
- Four ways God reciprocates
- What if we can't reciprocate in any of four ways?
- How many Avatars are there?
- Six Types of Avatars
- Three Purush Avatars
- 25 Lila Avatars
- Three Guna Avatars
- Fourteen Manvantara Avatars
- Yuga Avatars
- What is a Sakshat Avatar?
- What is an Avesha Avatar?
- Shaktis of Shaktyavesha Avatar
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- Who are demigods?
- Characteristics of demigods
- How to earn a Demigod position?
- Where does Demigods power come from?
- When do Demigods change?
- Who is sitting in the position of Indra?
- Who will sit next to on the position of Indra?
- Who is sitting in the position of Suryadev?
- What happens to demigods after their demigod position is complete?
- Who can take place of Demigod?
- Whom do Demigod positions represent?
- How many Demigods? 33 Koti or 33 Crore
- Tridev and Tridevi
- 3 Vishnu Purush
- 24 Vishnu rupa
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- Who are Ganas?
- Who are Ganas?
- Who is the leader of Ganas?
- 12 Adityas
- 8 Vasus
- 11 Rudras
- Who is the God of Yakshas and Dasyujanas?
- Rudras of other Kalpa
- 2 Ashwini Kumar
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- 36 Tushita
- 10 Vishwedevs
- Vishwedevs in Mahabharat
- 12 Sadhyadev
- 64 Abhasvara
- 12 Yamdev
- 49 Marutgana
- Who are Marutganas?
- 7 Maruts
- 7 Movement areas of Maruts
- Where do Maruts live?
- What is the job of Maruts?
- 220 Maharajik
- Nava Graha Devas
- Other Demigods out of standard categories
- Other Devis out of standard categories
- Demigods of places (Sthana)
- 9 Pitrus
- 12 Adhipatis of Nakshatras
- 10 Digpals of 10 directions
- Other demigods lists in Shastras
- How many Apsaras?
- Conclusion: Number of Demigods
- Which Demigod does what?
- 14 Indras of 14 Manvantaras
- Who is the soul of the universe? Why?
- Two forms of Yamraj
- Who is the communicator of Devas?
- Why is Kamdeva called Anang?
- Modern times worldwide communities of Kartikeya
- Who is Rishi of Devas?
- Who is guru of Valmiki and Vyasa?
- Who is the messenger of Gods?

- Who is God of whom?
- Whom to worship for what?
- Demigod per desire
- Who is the fastest pacifying deity?
- Whom to worship if we want everything?
- Whom to worship if we want nothing?

4. Basics of Prakriti : 28

- What is Prakriti?
- 3 energies of God
- How is the spiritual world?
- How is the material world?
- Why is the spiritual world Sat chit anand?
- Why the material world is not Sat chit anand?
- What is Maya?
- What does Maya mean?
- Why did God make Maya?
- Why does Maya exist?
- What is Prakriti made of?
- How does Maya work? Principle...
- How exactly does Maya work?
- Three modes of nature
- What do we feel in three different Gunas?
- How are the people affected by three Gunas?
- What happens when we try to enjoy Maya?
- The illusory struggle
- Four unavoidable miseries
- Three constant miseries
- Why does Maya work?
- Six anarthas
- Is Maya that bad for us?
- Who is Maya Devi?
- How does Maya protect the Spiritual world?
- Why is Prakriti?
- Purpose of Material existence
- When do we get free from the effects of Maya?

....

5. Basics of Yoga: 65

- What is Yoga?
- What is not Yoga?
- 5 systems of Yoga
- 5 requirements to practice yoga
- What is Ashtanga (Hatha) Yoga?
- Eight limbs of Ashtanga yoga
- 10 Yamas
- How to Ahimsa?
- How to Satya?
- How to Asteya?
- How to Brahmacharya?
- How to Kshama?
- How to Dhruti?
- How to Daya?
- How to Arjava?
- How to Mitahara?
- How to Saucha?
- 10 Niyamas
- How to Tapas?
- How to Santosh?
- How to Astikya?
- How to Dana?
- How to Mati?
- How to Ishwarpujan?
- How to Siddhanta Shravan?
- How to Hri?
- How to Japa?
- How to Huta?
- What is Samyama?
- What is Asana?
- Who revealed the Asanas?
- How many total Asanas?
- How many Pre-eminent Asanas?
- How many asanas are useful in the Material World?
- How many asanas are necessary?
- What is Pranayama?
- What is Pranayama made of?
- Several ways of Pranayama
- Pranayama Techniques
- What is Pratyahara?
- How is Pratyahara performed?
- What is Dharana?
- What is the object of Dharna called?
- How is Dharna performed?
- What is the initial step of Dhyana?

- What is Dhyana?
- The process of Dhyana?
- Difference between Dhyana and Dharna?
- What is Dhyana Yoga?
- What is Samadhi?
- What happens in Samadhi?
- Three types of Samadhi
- What is Karma Yoga?
- 3 Types of Karma
- What is Karma
- What is Vikarma?
- What is Akarma?
- What do Karma and Vikarma cause? How?
- What is the solution to the endless cycle of Karma?
- Why does Akarma doesn't bind us?
- What is Gyan Yoga?
- On which Yoga system all Darshan shastras are built?
- What is Bhakti Yoga?
- Levels of Yogic advancement
- What is the end goal of all Yoga processes?

6. Basics of Dharma : 63

- What is Dharma?
- What is not Dharma?
- Does religion mean Dharma?
- What does religion mean?
- Why Dharma can not be changed?
- What is the Dharma of a living entity?
- What is the nature of the soul?
- Four motivations of Service
- What is the ultimate Sanatan Dharma of Soul?
- What is love?
- Why is it not possible to love in the material world?
- What is our eternal need?
- How do we fall down in the pool of material existence?
- What is the single-shot solution to all societal problems?
- What happens when we follow Dharma?

- Dharma in form of Duty
- Why has God designed Dharma?
- What is the purpose of Dharma?
- Two parts of Dharma
- What is Shuddha/Atma/Nitya Dharma?
- What is Gaun/ Naimittika Dharma?
- What is Sadharan Dharma?
- What is Manasik Dharma?
- What is Sharirik Dharma?
- What is Yuga Dharma?
- What are the Yuga Dharmas of four Yugas?
- What is Apad Dharma?
- What is Varnashram Dharma?
- What are four Varnas?
- What are four Ashramas?
- What is Varna Dharma?
- How is Varna divided?
- Who is a Brahmana?
- What are the natural qualities of Brahmana?
- What are the duties of Brahmana?
- Who is a Kshatriya?
- 5 weak अवला
- Who is a Vaisya?
- What are the natural qualities of Vaisya?
- What are the duties of Vaisya?
- Who is a Kshudra?
- What are the natural qualities of Kshudra?
- What are the duties of Kshudra?
- Who is an Antyaja?
- What are the qualities of Antyaja?
- Common duties of all four Varnas
- What is Ashram Dharma?
- Why is Ashram System designed?
- What does Brahmachari mean?
- What happens in Brahmachari Ashram?
- What does Grihastha mean?
- What happens in Grihastha Ashram?
- Who is called a Grihamedhi?
- When should a man not marry?
- What does Vanaprastha mean?
- What happens in Vanaprastha Ashram?

- What does Sanyasa mean?
- What happens in Sanyasa Ashram?
- Which Varna passes through which Ashrams?
- Why is Sanyasa Prohibited in Kaliyuga?
- What does shastra suggest instead of Sanyasa in Kaliyuga?

7. Basics of Karma : 24

- What is Karma?
- Two main meanings of Karma
- Karma as actions
- Two natures of Karma
- What is Punya Karma?
- What is Paap Karma?
- What is Dwandwa of Karma?
- Karma as Obligatory Duties
- Two types of Karma
- What is Laukik Karma?
- What is Alaukik Karma?
- 5 categories of Laukik Karma
- What is Nitya Karma?
- What is Naimittika Karma?
- 16 Samskaras
- 6 Pitru Karmas
- Other Naimittika Karmas
- What is Kamya Karma?
- What is Prayaschit Karma?
- Purpose of Prayaschit Karma
- When is true atonement achieved?
- What is Nishkama Karma?
- What is Nishiddha Karma?
- Other types of Karma

8. Basics of Cosmos: 80

- What is a Sankalp Mantra?
- Basics of Vedic cosmology
- How much of total material existence can we perceive?
- Two ways to cross-dimensional boundaries
- What is the nature of complete existence?

- What is Bharat Varsha?
- 9 Khandas of Bharat Varsha
- Jambudwipa
- 9 Varshas of Jambudwipa
- Where is Bharat Varsha on Jambudwipa?
- Who lives in the other 8 Varshas?
- Presiding deities of 9 Varshas
- 8 celestial mountains separating 9 Varshas
- Sumeru: The Golden Mountain
- How are universal directions are calculated?
- What is the pathway to Swarga?
- Where is Brahmapuri?
- 8 Cities of Asta Dikpalas
- 7 Concentric Islands
- 7 Concentric Oceans
- Where does Garud dev live?
- Where is Nim Loka?
- Where is Dev Loka?
- What is the radius of Bhumandal?
- Structure of Bhumandal
- 6 Upper Lokas
- Position of 9 Grahas
- What is special about Bharat Varsha?
- Where is Karma Bhumi?
- What other places apart from Karma Bhumi are for?
- What yuga runs in the places outside Bharat Varsha?
- 7 Lower Lokas
- Who guards the doors of Bali Maharaj Palace?
- Who is the father of Mandodari?
- Where do Nagas live?
- Where does Danavas live?
- Who is the leader of Nagas?
- Where is Naraka?
- How many Naraka?
- Names of 28 Narakas
- Who is the head of Pitrus?
- Where does the whole creation of 14 Lokas rest?
- Where does Ananta shesha rest?
- Where is Kurma floating?
- Who filled the waters of Garbhodak Samudra?
- 7 elemental coverings of Brahmanda
- Size of Brahmanda
- What are you doing in this universe?
- Multiverse
- Where do all the millions of Brahmandas float?
- The sizes of other Brahmandas
- Different number of heads of Brahmas
- Dwarika Leela
- Where do all the Brahmanda come from?
- Karano Dakshai Visnu
- Size of material and spiritual existence
- Where does the Spiritual world start?
- Brahma Jyoti
- Who gets moksa in Brahma Jyoti?
- Nitya Kailash
- Ayodhya : Saket Loka
- Vaikuntha Loka
- Dwarika Dhama
- Mathura Dhama
- Goloka Vrindavan Dhama
- Madhurya Dhama
- Types of relationships with God
- Who is Putna now?
- What is the ultimate happiness a soul is meant to achieve?
- How is the spiritual world?
- Meaning of Vaikuntha
- What is Kuntha Jagat?
- The beauty of the Spiritual world
- Kalp Taru
- How is our eternal home?
- What is the experience that every soul is looking for?
- Why do we stay unsatisfied?
- Who opens our eyes in the Material World?
- How did we end up in the Material World?
- How to return back to God?

9. Basics of Time : 52

- What is time?
- Why is it called Kaal?
- Who is Kaal?
- The common function of time in both worlds
- Non-linear nature of Time
- Cyclic nature of time
- Quantum level Vedic Measurements of Time
- What is Chaughadiya?
- Lord of Chaughadiyas
- Days of Chaughadiya
- Activities per Chaughadiya
- 7 Weekdays and the planets associated with them
- What is a Paksha?
- Two types of Paksha
- Shukla Paksha names
- Krishna Paksha
- Days in Shukla and Krishna Paksha
- Surya Siddhant Time Calculation
- Vedic Time Calculation
- 12 Months
- 6 Ritus (Seasons)
- 60 Samvatsaras
- 3 partitions attributed to tridevas
- 4 yuga span
- How was Satyuga
- How was Dwaparyuga
- How was Tretayuga
- How was Kaliyuga
- 14 Manvantaras
- What is Kalpabheda?
- Can we compare it to the Multiverse theory?
- In which Kalpa Narada and 4 Kumaras were Born?
- What is the name of the current Kalpa?
- Which Avatar came in which Manvantara?
- What Manvantara are we living in?
- Which Mahayuga are we living in?

- What is the life span of Brahma?
- What is the life span of our Universe?
- What is Pralaya?
- Why is the time called Kaal?
- 5 types of Pralayas
- What is Nitya Pralaya?
- What is Mahayuga Pralaya?
- What is Naimittika Pralaya?
- What is Prakritika Pralaya?
- What is Aatyantika Pralaya?
- Why was Time (Kaal) created?
- Nature of time
- 4 step pattern change
- How does Kaal work in the spiritual world?
- Understanding Sankalp Mantra
- Where are we currently in time?

10. Basics of Vedic Shastras: 120

- What are Vedic Shastras?
- Why do they exist?
- How old are Vedas?
- Who created Vedas?
- How was Vedic knowledge passed down?
- How were Vedas Memorised?
- Why did sages decide to compile Vedas?
- Who compiled Vedas?
- Tree of Vedic Literature
- Structure of the Vedic Literature
- Two kinds of knowledge in Vedas
- Three categories of Vedic Shastras
- What is Shruti?
- When did Vedas enter the universe?
- Who first heard the Vedas?
- 3 Contents of Shruti
- What are Vedangas?
- 6 Vedangas
- What are Vedas?
- 4 Vedas
- 4 partitions of Vedas
- About Rigveda

- Who compiled Rigveda?
- About Yajurveda
- Who compiled Yajurveda?
- Two parts of Yajurveda
- About Samaveda
- Who compiled Samaveda
- Two parts of Samaveda
- About Atharvaveda
- Who compiled Atharvaveda
- Who is the highest deity in Atharvaveda?
- What are Upavedas?
- 5 Upavedas and their respective Vedas
- 8 Components of Ayurveda
- What is Smriti?
- According to what do Smritis change?
- 4 Contents of Smriti Shastras
- What is Purana?
- 5 Characteristics of Puranas
- 5 extra characteristics of Puranas
- How many Purana existed at the start?
- Earlier how many shlokas were in Mahapurana?
- How many shlokas do 'Puranas for humans' have?
- Who divided the Puranas?
- What are the contents of Puranas?
- What happens when we study Puranas without proper guidance?
- Two types of Bhedas in Puranas
- Puranas and Kalpas they describe
- Why does supreme God change in all Puranas?
- 3 categories of Puranas according to Gunas
- 18 Mahapurana names in one shloka
- 18 Upa-Purana
- Other Upa-Puranas
- 11 Ati Puranas or Pashupati Puranas
- What is Itihasa?
- Two major Itihasas
- About Mahabharat
- Who narrated Mahabharat?
- Who wrote Mahabharat?
- Greatness of Mahabharat
- What is the content of Mahabharat?
- Where is Srimad Bhagavad Gita in Mahabharat?
- How many shlokas in Mahabharat?
- 18 Parvas of Mahabharat
- Ramayan in Mahabharat
- Two added authorship of Mahabharata
- About Ramayana
- Who first narrated the Ramayana to whom?
- How many shlokas did Ramayana originally have?
- How many times did Ramayana happen?
- When did the most recent Ramayana happen?
- Who wrote Ramayana?
- How many Ramayana are there?
- 27 of many major ancient Ramayana
- How many Ramayana did Valmiki muni composed?
- Brahma and Lord Shiva's Ramayanas
- Vanarsena Ramayanas
- Other Ramayanas
- Regional Ramayanas
- What are Sutras?
- 3 Sutra Shastras
- Dharma Sutras
- 4 topics of Dharma Sutras
- 21 Available Dharma Smritis
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- What is Tantra?
- Contents of Tantra Shastra
- Three categories of Tantra
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- Contents of Yamala
- What are some of Yamala Shastras?
- What is Nigama?
- Who told Nigama to whom?
- Contents of Nigamas
- What is Agama?
- Who told Agamas to whom?

- Contents of Agamas
- Four Padas of Agamas
- Categories of Agamas
- Vaisnava Agamas
- Shaiv Agamas
- Other Agamas
- How many shlokas in Agama Shastras?
- What is Nyaya?
- According to what does Nyaya Shastras change?
- Contents of Nyaya Shastras
- 2 types of Darshan
- What is Nastik Darshan?
- 4 major Nastik Darshan
- What is Aastik Darshan?
- 6 Aastik Darshan Shastras
- Sages that led 6 Aastik Darshan Shastras
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- Why Study Shastras?
- What is the necessity of studying shastras?
- How to Start Studying Shastras?
- 3 approaches to study Vedas in the current time
- The right approach for 99% of people

11. Basics of Sanatan Sanskriti : 10

- What is Sanatan Sanskriti?
- Why was India a Golden bird?
- Why India is not a Golden bird anymore?
- 4 free basic necessities in Vedic times
- What is Vedic culture designed for?
- How is Vedic culture designed?
- Rights and Responsibilities
- How will we bring back Golden times?
- Easiest steps to start
- Every Bharatiya's duty according to Chaitanya Charitamrita
- **Upcoming Books by Veduction**

About the Author

Who?

The Tall Guy with taller tales

Prateek Prajapati was born and brought up in a small village of Gujarat, India. He spent all his engineering years researching world civilisations and the collective psychology of the masses. Where he discovered the ancient knowledge of the Vedas and spent the next 7 years studying them.



What?

A problem well-found is a problem half solved.

As he was researching through those ancient texts, he simultaneously hitchhiked through thousands of lives of people, tribes, ashrams, cultures and events around India; which became his life's anthropological studies. Here he learnt that the root of all the current civilisational problems is actually foundational and solutions of all those are hidden in the ancient texts of Vedic literature. Since the day he made it his mission to spread that Vedic knowledge to the whole world. As part of that mission, in times of lockdown, he started, **Veducation**.

How?

By solving the unsolved by seeing the unseen.

The key to building anything great lies in the foundational principles that it's built upon. After 7 years of civilisational studies, he comes to see that the cause of the greatest of problems are entirely different from what we think and are making unfruitful efforts towards. But after seeing and understanding the roots of these problems, we together can now make the efforts in the right direction and get fruitful results.

Why?

Because if not us, who?

India is the treasure of Godly Culture and prosperity comes default with it. Though in ignorance, we are trying to imitate the western culture of consumerism and shining plastic Glamour. Our mission is to bring back the spiritual Vedic values and culture in today's young generation which is increasingly heading towards the path of degeneration and self-destruction in the pursuit of advertised meaningless momentary happiness.

This eternal knowledge of Vedas will give meaning to our existence, leading us to a meaningful life leading responsible human beings. Such dedicated responsible citizens will bring back the golden times all around the world, all around Bharat Varsha.

Upcoming Books by Veducation

Purv Gita (Pre-Gita):

Read this before reading Bhagavad Gita and you will guaranteed understand the whole Gita.

Brahmacharya :

The ultimate action book to live the best quality life, getting rid of all kinds of bad habits e.g intoxication, gambling, Porn and Masturbation.

Pakva Shastra :

108 laws for ultimate maturity which will help you understand and solve your life by just changing your way of looking at the world.

Paurush Shastra :

What, Why and Hows of a Superior Man!
All that a man needs to know to become the the best version of himself and win in all areas of life.

Battle Planner:

Life tracking daily diary.
A planner diary for the people with missionary achiever mindset, who are on the mission to get to their goals.

The Decision-making book :

A book that will make your decision-making abilities superlatively powerful and make your life easy.

Rahasya Ramayan :

Our Ramayana, but with all the unknown secrets and details and told in a way you have never read or heard.

Encyclopedia of Sanatan Dharma

7 years of research put in one book.

Even after being world's most ancient and most prosperous culture, an average person knows less than 1% about Sanatan Dharma. Reason isn't that they don't want to, they do! But where to learn from? Where to start?

With BOSS, we have solved that problem. After 7 years of extensive study, Veducation brings BOSS, Basics of Sanatan Sanskriti. One book to understand the whole map of philosophy, psychology and the science of Sanatan Sanskriti.

BOSS is for anybody who is interested in learning about Sanatan Dharma. Any child, old, Indian, Non-indian, Hindu, Non-hindu; anybody in the whole world will be able to learn what Sanatan Sanskriti exactly is, from this one book.
B.O.S.S : Basics of Sanatan Sanskriti

So, What you will learn? Basics but not so basics of 11 most important topics..

1. Basics of Soul : Atma, Jeev
2. Basics of Supersoul : Parmatma, Ishwar, God
3. Basics of Demigods : Devi Devta
4. Basics of Nature : Prakriti
5. Basics of Yoga
6. Basics of Dharma
7. Basics of Karma
8. Basics of Cosmos : Brahmand
9. Basics of Time : Kaal
10. Basics of Vedic Shastras
11. Basics of Sanatan Sanskriti

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